

# Groups have rights too, argues CPJ

Bert Witvoet

OTTAWA — The federal government expects to bring down legislation this fall that will attempt to move the *Canadian Human Rights Act* in line with the *Canadian Charter of Rights and Freedoms*. The *Charter* is part of the Canadian Constitution; the *Acts* is specific legislation covering a range of societal situations.

A number of organizations and

individuals are presenting briefs to the new Minister of Justice, the Hon. Ray Hnatyshyn. Citizens for Public Justice (CPJ) has specially been asked to submit a brief and to meet with the Minister of Justice on September 10.

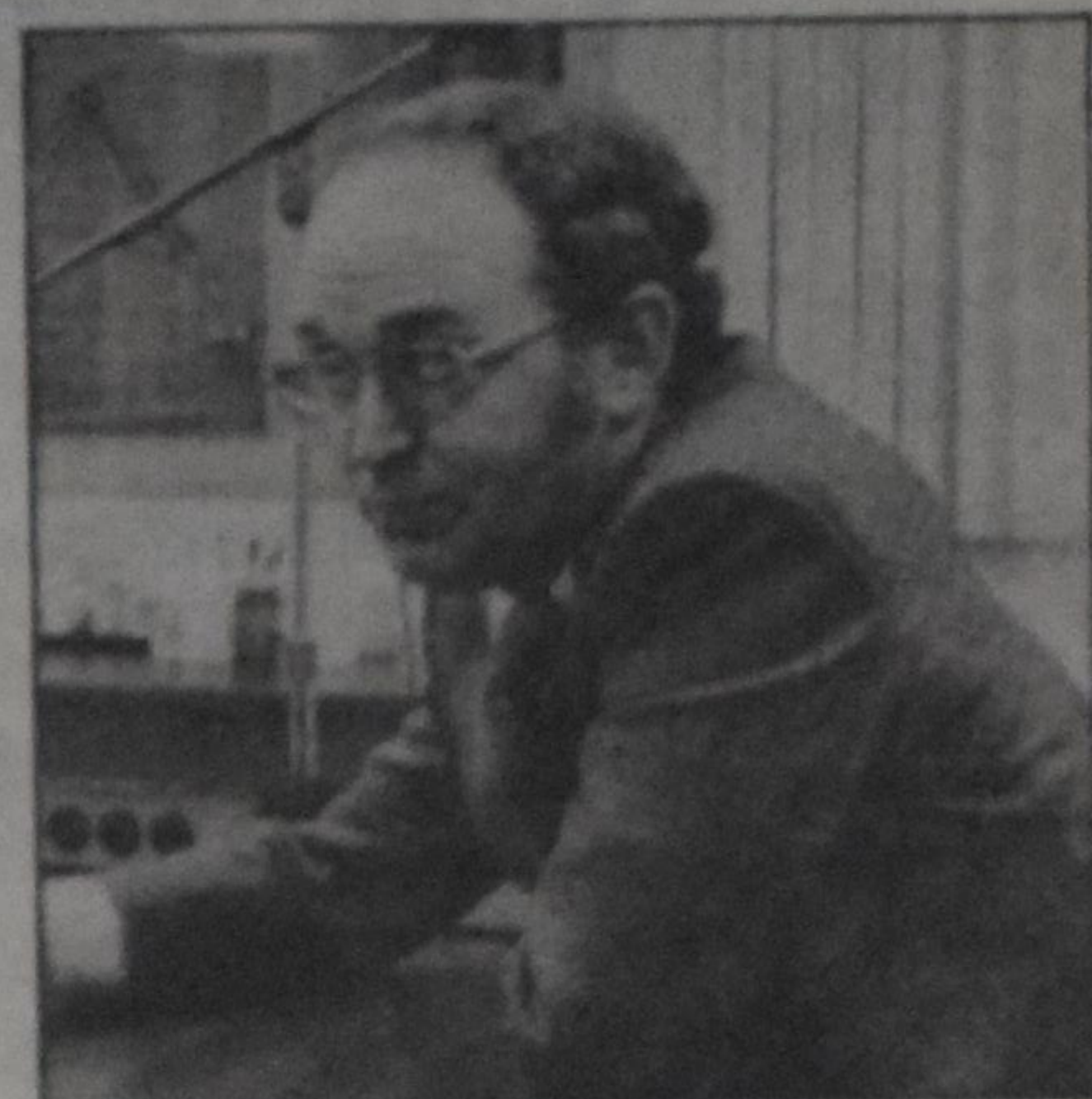
According to Gerald Vandezande, Public Affairs Director for CPJ, "Our advice is being sought because we are the only organization which primarily argues group rights from a public-

justice rather than from a self-interest point of view."

## Breaking the liberal hold

Vandezande hopes to steer the new legislation away from the individualism promoted by classic liberalism. According to him, people like Trudeau, Mulroney and Broadbent stand in the liberal tradition, which sees human rights only in terms of individual rights, not group rights. This tradition borrows

Continued on page 4 ...



Gerald Vandezande

# Calvinist Contact

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## Pro-life victory: PEI is Canada's first abortion-free zone

Margaret Griffioen

SUMMERSIDE, PEI (*The Interim*)

— Five years of lobbying and campaigning by pro-life activists paid off when on June 3, in a 978 to 396 corporate membership vote, Prince

County Hospital's therapeutic abortion committee was abolished, making PEI Canada's first abortion-free zone.

Since 1981 Right to Life activists concentrated on increasing pro-life membership on the hospital's corporate membership. They had two goals: to attain a two-thirds majority needed to overturn the abortion committee bylaw and to elect declared pro-life trustees to the 24-member Board of Directors.

## Pro-life successes

At the start of their fight, pro-lifers met with much opposition from the hospital corporation. In 1981 a pro-life group comprised of members in good standing on the corporation were told to leave the annual meeting.

However, by the following year, pro-life activity had aroused enough public concern and questions by the Department of Health, that the hospital directors instructed the abortion committee to "consider only the physical health of the mother in approving abortions." Since that time there have not been any recorded abortions in PEI.

Pro-life lobbying continued because the committee could be reactivated at any time. Corporate hospital membership was increased from 200 to 4,000 and 15 pro-life activists were elected board trustees.

## Pro-lifers burnout

The five-year effort to abolish

Continued on page 5 ...

## Biblical scoreboard wants to influence elections

WASHINGTON, D.C. (BNS) —

Two U.S. Christian news services have announced the upcoming release of the *Candidates Biblical Scoreboard*, which spells out where congressional, gubernatorial, state senate and judicial candidates stand on the biblical-family-moral-freedom issues.

## Personal convictions count

"Although most political candidates claim a Judeo-Christian heritage, it's important to carefully examine their actual position on the biblical moral issues," says David W. Balsiger, co-publisher of the *Scoreboard*. "Their personal convictions on these issues will determine the future direction of our nation and state governments."

The 1986 edition of the non-partisan, non-sectarian *Biblical Scoreboard* rates nearly 3,000 incumbents and

challengers on upwards of 30 Bible-related issues.

"It will be the most comprehensive scoreboard ratings ever published," according to Christian Voice Founder-President Dr. Robert G. Grant. "And we expect to distribute between five and eight-million copies within the Judeo-Christian community prior to the November election."

## Impact on 1984 elections

The BNS-CV 1984 *Presidential Biblical Scoreboard* had a circulation of 7.7-million copies counting retail copies sold and authorized reprints. Readership of the *Scoreboard* was estimated at more than 20-million Christian voters nation-wide.

In 1984, Christian Voice targeted 29 congressional races in which the *Scoreboard* ratings were emphasized.

Twenty election victories were recorded, according to Dr. Grant.

In Texas and North Carolina, the *Scoreboard* had the greatest impact on U.S. House races, where 10 of the 11 newly-elected candidates (10 Republicans and one Democrat) scored 100 per cent on *Scoreboard* family-moral issues. More *Scoreboards* were distributed in these two states than in any other state.

The specific issues covered in the 1986 *Scoreboard* include faith and morality, abortion, AIDS, child abuse, comparable worth, education, ERA, homosexuality, pornography, drug-alcohol abuse, freedom fighters, infanticide, parental rights, school prayer, national defense, balanced budget, capital punishment, sanctions, secular humanism, euthanasia and religious freedom.



Photo: Dutch Poultry Farming World-wide

A modern torture chamber: At a Netherlands' hatchery, live, day-old chicks are selected for export. This process is duplicated in most Western countries and is taken for granted. But do we have a responsibility to the animals we eventually eat?

## Tax burden up 938 per cent since 1961

Marian Van Til

VANCOUVER, B.C. — After a year-long analysis of 26 different tax categories, 21 income sources and the activities of three governments, the Fraser Institute has concluded that the tax bill of the average Canadian family has increased 938 per cent since 1961.

The Institute does point out, however, that the rate of increase has been slowing in recent years. That is due to the extent to which governments (especially the federal government) have engaged in deficit financing. The Fraser Institute explains that "the bonds that governments issue to cover these deficits are, in effect, deferred taxation since tax revenue must ultimately be raised to pay the interest and redeem the bonds."

compiling a taxation index called the Consumer Tax Index which year after year monitors the tax bill faced by the "average Canadian family." It is that Tax Index which revealed the 938 per cent increase since 1961. In that year, the average income was \$5,000, on which \$1,675 would have been paid in

Continued on page 4 ...

## In this issue:

Who are chaplains and why are they important? ..... p.6  
Evangelists the world over gather in Amsterdam ..... p.7  
Discipleship: What is it? ..... p.10  
Curt Gesch says friends can be better than lovers ..... p.11  
Cinema feature: Four reviews and a "Focus on Film" ..... p.13

## Tax index tells all?

In 1976, the Fraser Institute began



# Calvinist Contact

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## Editorial

### Shall we keep political scores?

How would you like it if *Calvinist Contact* were to publish a Candidates Biblical Scoreboard which would give the individual positions of candidates seeking office in future elections (see news story on front page)? Would you shout, "Hallelujah! Finally a clear guide for Christians to Canadian politics?"

Apart from the fact that our magazine does not have the resources to pull it off, we would kindly decline the honour. No thank you; not interested. It goes against our Calvinistic grain, for a number of reasons.

#### Avoid individualism

First of all, we prefer to tackle politics from a party platform point of view. The individual in Canadian politics is not as important as the group. Party solidarity may not always be for principial reasons, but it needs to be encouraged for those reasons. (In some countries, citizens don't vote for a particular candidate but for a list of candidates. The party decides how candidates rank on that list.)

Secondly, the direction of a political party, not its specific issues, should be the primary focus of the electorate.

Thirdly, a candidate can be an excellent statesman without having the "right" position on abortion or national defence.

Fourthly, how do Christians dare to make the claim that they have the final, "right" position on issues like AIDS,

pornography and religious freedom? Or even more pertinent, how can two news agencies claim that distinction? Does such posturing not encourage bigotry and discrimination?

Finally, a list of moral issues generally omits other important matters like native and other minority rights, world hunger, refugee needs, fishing rights, tourism, pollution control, economic justice, to mention but a few.

#### Take up the political cross

No, we don't need a biblical scoreboard in Canada. Politics may be very confusing for the average Christian, and the temptation to simplify it at the expense of integrity and thoughtful consideration may be great. But the more difficult road is the more responsible road in the end.

Better to seek political influence through principial and communal action than to consult a beginner's guide to 3,000 yea and nay people. Better to consistently support a Christian political witness based on clear biblical principles and fleshed out in specific party policy than to sit in judgment on a candidate's 30 moral positions a week before the elections.

*Calvinist Contact* will lend its resources for the more painful but more responsible course of action. It says "no" to instant political solutions.

### There's nothing more certain than change

When I first saw the program for the 28th Family Conference of the Institute for Christian Studies held near the Niagara River, I wondered a little about its preoccupation with change. Was it the nearby river that dictated this theme? How can anyone talk a whole weekend about change?

Now that I have been to the conference, I am convinced that most of those who attended feel more strongly than they did before about their place and task in this world. People acted inspired and seemed less hesitant. How can a three-day focus on change bring that about?

#### Some things don't change

When you're a Christian, you can't talk very long about change without touching on those things that abide. The children's song specially composed for the 1986 conference already indicates that:

*Changes, changes everyday  
Changes, changes, that's okay  
'Cause Jesus always stays the same.  
I'm glad I've learned to love His name.*

One speaker put it another way: "The Bible itself does not change. But much scholarship is bringing us closer to the original."

Well, if Jesus and the Bible don't change, what then does change? The times change and we change. Everything that is human or that is touched by humanity changes. Keynote speaker Richard Mouw spoke of life as a journey, with each bend in the road revealing a new landscape. There is nothing we can or should do about the fact that the landscape changes.

In fact, God commanded change when He ordered Adam and Eve to turn the garden into a city. Human culture is a must. Opting out of the task of cultivating the creation is no real option.

#### Pass on the memories

In the midst of this ever-changing world, we should maintain

communities of memory, said Richard Mouw. Calvinists can learn from Mennonites in that respect. The Mennonite worldview is passed on in Mennonite schools through Mennonite history courses. Calvinist schools tend to rely solely on philosophy courses at the college level for that task. In high schools that would be man-in-society courses.

What Mouw wants our schools to do in addition is provide Calvinist history courses that tell of the heroes and villains in our own history. "Our children need other role models than they are now getting. They need to read the lives of Calvin, Kuyper and Bavinck." You can imagine that John Martens, who was in attendance and who writes history articles for *Calvinist Contact*, was smiling from ear to ear.

#### Seven days shalt thou be church

In a speech entitled "The Church between Sundays," Derk Pierik called for changes in the church. "To be born again means to be totally overhauled. We are under new management," he said. "The Sunday church must be a seven-day church." He urged the institutional church to work harder at involving and equipping the saints. "The Sunday church ought to become the servant of the weekday church."

And so the conference went on.

#### Temporal ahas and eternal verities

By staring the problem in the face, holding the Scriptures in one hand and allowing the Holy Spirit to nudge the heart and mind along, one can actually be encouraged to go on with the journey. Changes will not be scary anymore. As Mouw said, "You come to a new bend in the road, and you see the new landscape in front of you, and you say, 'aha, so that's what it's like here.'"

I think I am a changed person again, just when the new work year starts for me. But that's okay, 'cause Jesus always stays the same. I'm glad I've learned to love His name.



## Guest columnist

## Charter should include limited right to discriminate

Mark Tait

*The following column was printed in the July 12 edition of the Calgary Herald. We reprint it with permission from the editor for the benefit of our readers.*

The idea that religious or ethnic discrimination is always wrong probably strikes most Canadians as self-evident.

These same Canadians should know, however, that their conviction is being seriously challenged among the lawmakers in Ottawa these days.

A persuasive lobby, led largely by church groups, has been working hard to convince the Mulroney government that a review now under way of the Canadian Human Rights Act should result in amendments ensuring religious and ethnic organizations the limited right to discriminate in hiring and other dealings with Canadians.

The past evils of racism and religious bigotry are so great one is tempted to see the proposal as a bare-faced attempt to return to the bad old days.

But I think the religious lobby is right.

## Some forms of discrimination

Among those leading the charge is Citizens for Public Justice (CPJ), a national interdenominational Christian advocacy organization which seeks to influence public policy in a variety of areas from energy to education.

In a recent brief to former justice minister John Crosbie, the CPJ argued for changes in the Canadian Human Rights Act to allow — among other things — hiring discrimination where a job applicant's ethnic, religious or other characteristics are relevant to the job to be performed.

The nub of the proposal is contained in a suggested clause that would allow some forms of discrimination to escape the general ban on discrimination based on "race, national or ethnic origin, colour, religion, sex, age, or mental or physical handicap" contained in the Canadian Charter of Rights and Freedoms.

## Reasonable qualification

The wording of the amendment seems calculated to cross even a lawyer's eyes, but it is worth a read.

If the CPJ has its way, the act will declare:

"It is not a discriminatory practice if... a religious, philanthropic, educational, economic fraternal or social institution or organization that is primarily engaged in serving the interests of persons identified by their race, national or ethnic origin, colour, religion, age, sex, marital status, family status, or disability employs only, or gives preference in employment to, persons similarly identified if the qualification is a reasonable and bona fide qualification because of the nature of the employment."

Everything rests, of course, on that last phrase.

In the event of complaints by job applicants, it would be up to the courts to decide what "reasonable and bona fide" mean.

If the courts do their job, however, a Christian organization could refuse to hire an atheist or a Hindu to organize its summer Bible camp, but it could not turn down the same man on religious grounds if he applies to become janitor.

The current Human Rights Act already contains an escape clause to allow discrimination where it is "based on a bona fide occupational requirement."

That would allow a women's health club to hire only women as shower attendants or a theatre company to hire only a black male as lead singer in the musical Porgy and Bess.

It should also allow the Anglican Church of Canada to insist its priests be recruited only from among confessing Anglicans.

## Legitimate choice

But churches and other organizations are concerned these exceptions as well as provision for less obvious types of legitimate discrimination may be steam-rolled out of existence as the Human Rights Act is brought more closely in line with the charter.

They want provisions for "group rights" permitting such discrimination clearly set out in the act.

"The essential point is that discrimination on the basis of a prohibited ground is, in certain instances, not really discrimination but a legitimate choice based on relevant criteria," the CPJ argues in its brief.

It notes adoption services like the Jewish Family and Child Services as well as the Catholic Children's Aid Societies are prime examples of organizations which feel threatened.

These agencies try to place children with adoptive parents of the same religion

as their biological parents. To do so, they have to screen applicants on the basis of religion.

"But with the advent of (Charter of Human Rights) Section 15, with its prohibition of discrimination on the basis of religion," the CPJ notes, "these societies... are in some doubt about the legality of the practice."

"Can Jewish Family Services insist on placing children in Jewish families?"

"If we answer 'no' to this question, then we end the possibility of having such a Jewish (or Catholic) service."

## Cultural mosaic, sham?

Amendments to make the Canadian Human Rights Act conform closely to the Charter are expected to come before Parliament by the end of the year.

Moderate groups like the CPJ deserve the protections they are asking for.

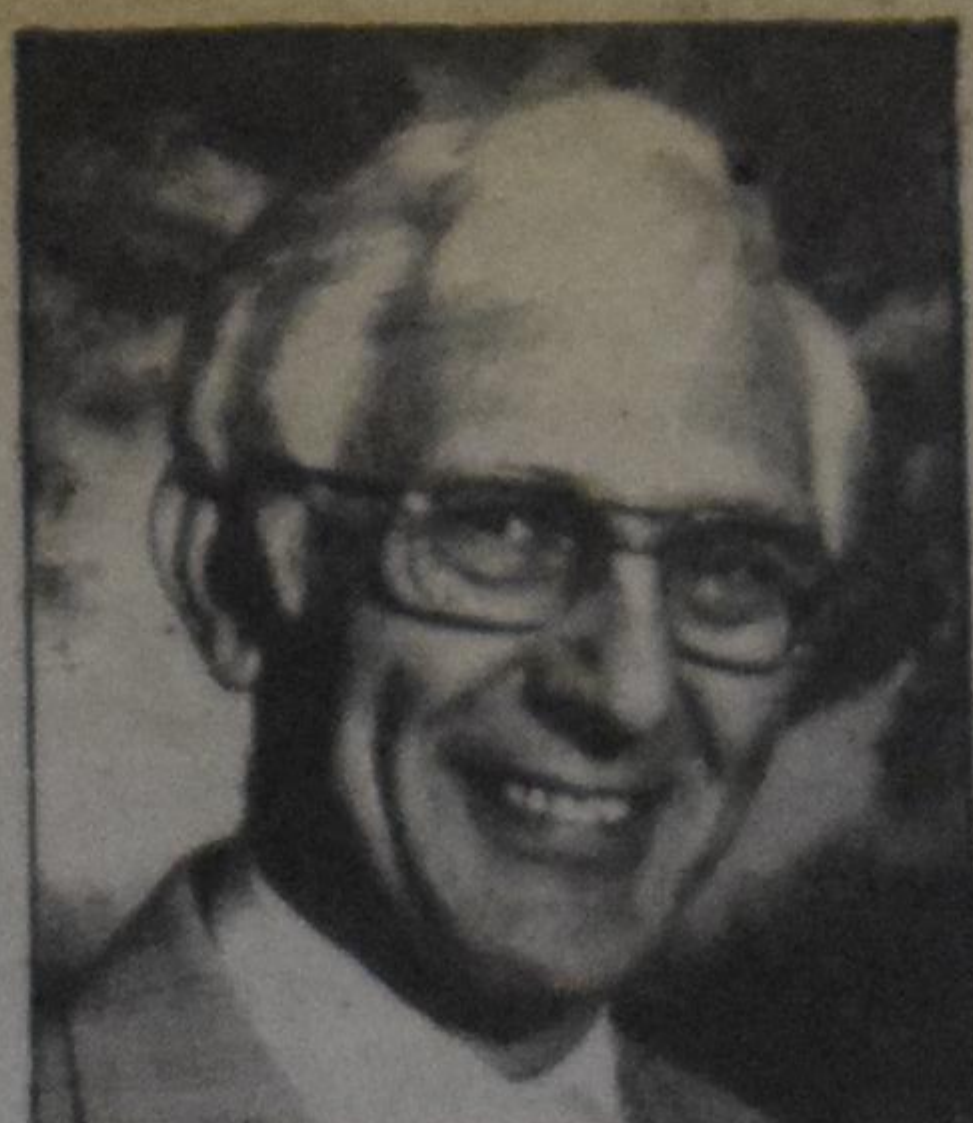
In a country such as Canada, which has officially dedicated itself to cultural and religious pluralism, it will not only help dominant groups such as Christian churches but will also shore up minority groups fighting assimilation.

It is to be hoped that the justice minister and the majority of Canadians will agree.

That is, unless the pious talk about Canada's "cultural mosaic" is a sham and Canadians really aren't prepared to allow pluralism a strong group expression after all.

After all, it is a fact of cultural life that in order to survive, groups banding around central, shared values must exclude from sensitive positions in their organizations those who refuse to subscribe.

## SKYLIGHTS/WILLIAM R. RANG



"... I was amazed to discover that not just a few, but a large percentage of the youngsters could not recite the commandments properly. They hear, and yet they do not."

## How well do we listen?

While I was serving with the Marines, I discovered that there were things that the church could learn from the military. This may well be a novel statement because it is commonly believed that the military must learn from the church.

I observed that while in uniform, we learned to listen. The Dutch military uses two words for the verb "to listen." The first is merely "to listen:" hear what is being said. But when the listening has to be intense, when it must be followed by obedience, a different verb is used. They call it literally, "to listen out" (*uitluisteren*). The command to "listen out" may well be a matter of life or death.

A while back I casually checked my students for their knowledge of the law of the Ten Commandments. They hear it every Sunday and have done so for at least five years. Yet I was amazed to discover that not just a few, but a large percentage of the youngsters could not recite the commandments properly. They hear, and yet they do not. They listen, but they do not "listen out."

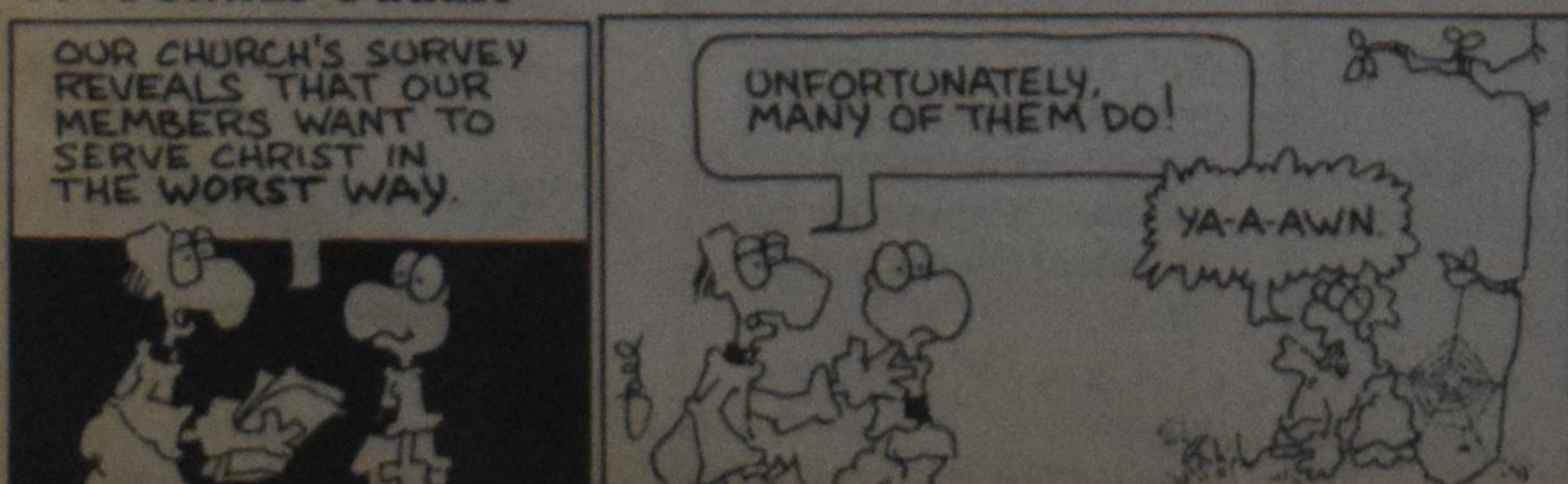
I'm not convinced that the average congregation consists of "listening-out" people when the Word is preached. There may be listening, but not necessarily hearing. People don't sit on the edges of their seats, so to speak. They get upset when the service takes a bit longer than usual; they want to be out within the hour. Often, the awareness that the preaching of the Word is a matter of life or death is difficult to observe. We come, we go. Right after church, still on the parking lot, we talk about other things. Sound in, sound out.

Ask any teacher and she or he will tell you that the greatest difficulty in the profession is not to teach difficult concepts nor to keep children "in line." It is to teach students to "listen out." Listening skills are taught early and yet they are the hardest to teach. Because children are surrounded by human voices day in, day out, they subconsciously weed out what they actually hear.

When we were in the military, we received marks for "listening out." The Lord does the same, I'm sure. He gives us marks, too. The trouble is that we're not consciously aware of it enough.

*William Rang is principal of the Christian school in Dunnville, Ontario.*

## Pontius' Puddle





## News

# Groups have rights too, argues CPJ

... continued from page 1.  
more from the American Revolution (and French Revolution) than from the British tradition with its greater appreciation for group and community rights.

The reason CPJ argues for the inclusion of group rights is that it foresees that if the government is concerned only about individual rights and freedoms, groups may find themselves unable to maintain their own identity and integrity.

A Baptist Church may eventually be guilty of religious discrimination when it refuses to hire a non-Baptist minister. A Christian school may eventually be in violation of the *Canadian Human Rights Act*

when it does not want to give a teaching or janitorial position to a practising homosexual ("Some janitors are closer to the kids than teachers," says Vandezande, thereby rejecting an example used by a Calgary columnist — see page 3 of this issue).

### Looking for distinctions

Former Minister of Justice John C. Crosbie said in March of this year that discrimination on the basis of sexual orientation would be outlawed by proposed legislation. Vandezande would like to know what is meant by "sexual orientation." Does it refer to sexual inclination or sexual lifestyle?

He refers to the *1973 Acts of Synod of the Christian Reformed Church*, which say that "the homosexual may not, on the sole ground of his sexual disorder, be denied community acceptance," but which condemns explicit homosexual practice.

### Homosexuals have rights

Vandezande draws attention to another distinction relevant to legislation. Those who practise homosexuality still have rights which the state must protect. Practising homosexuals cannot be denied goods, services, employment and housing.

Vandezande is afraid that some Christian groups

(Coalition for Family Values, for one) will, in their zeal to prevent legislation that will endanger the integrity of communities, "try to outlaw sin. These groups do not make the necessary distinction between rules for a church community, for example, and rules for a pluralistic society," he says.

### Focus on behaviour

He further points out that heterosexual behaviour can be objectionable as well. "Some heterosexual teachers are more harmful to children than some homosexual teachers," he says.

For that reason the emphasis in the protection of groups has to be on the violation of the exercise of responsibilities, according to the norms set by a certain community, rather than on the character of a person.

"Why should communities deny a practising homosexual the right to remove snow or wash windows on its property?" Vandezande wonders aloud.

### Not all discrimination wrong

CPJ hopes that an amended *Canadian Human Rights Act* will ensure that "rights and freedoms are equally applicable to all Canadians and their respective communities of faith, educational institutions, fraternal organizations, social agencies, trade unions and political parties."

Not all discrimination is wrong, says CPJ. "We still speak approvingly of a 'discriminating' person as one who can judge things properly. Our concern, and the *Charter's* concern, is with adverse discrimination, discrimination based on irrelevant criteria."

## BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

### Setting Pacific sail

Gus Polman

The Social Credit Party in B.C. recently came to a surprise historical crossroads on Whistler mountain. After the province's bitter years of restraint and dubious mega-projects, a man named Vander Zalm, who all along worked crowds with charismatic appeal for deregulation, decentralization, and downsizing, took charge. The dual-career garden supplies retailer and politician, previously headlined to national notoriety as a wild-card and characterized by provincial detractors as a loose cannon on a ship's deck, suddenly surfaced as captain.

The passenger party which ruled B.C. for 31 of the past 34 years, held together by a fear of "socialism" rather than a vision for the province's future, sails along more warily now, hoping captain and crew will carry it safely through unfamiliar waters. The detractors predict lots of front-page news and instant policies in a government by media. They do well to respect the reality that Bill Vander Zalm's political comeback is no longer a fantasy. He is premier and not simply an amusement park operator at Fantasy Gardens or an aspirant seeking exposure.

### Says "no" to government back rooms

The former mayor and cabinet minister prefers past municipal decision-making based on advice, compromise and agreement, to his eight provincial years of constant confrontation. In populist fashion, he expresses dislike for legislation and policy prepared in "government back rooms" with little input from the people affected by it. British Columbians can expect some problem-solving through consultation. The man is affable, but then Bill Bennett also did well when he made the effort to negotiate in private. However, unlike the previous Bill, Vander Zalm has decentralizing government and allowing communities more control over local affairs as a common thread in his politics.

The new premier's suggestion that it won't be long before B.C.'s economic times pick up might better be expected in his posturing than in relation to reality, however. His general observations have some appeal or sense. He opposes grants to "big business," tax

incentives and protective tariffs to prop up industries which cannot compete in changed international markets. There should be "fair breaks" but no special privileges in the market. Government restriction of opportunity for business development and creation of employment should be deregulated. He seeks freer trade not only with the U.S. but also more widely.

### Red tape attack

Vander Zalm's "over-regulated, over-legislated" lament is likely to lead to changes in labour law regarding small business and a relaxing of Agricultural Land Reserve holdings. Premier Vander Zalm will have to go beyond the abstractions of candidate speeches on economic diversification and will now have to deal with businesses and people that are not so "recession-proof" as his own gardening enterprise and person. When he concretizes his attack on regulation and red tape, the new Bill will be tested in doing justice to the many competing and often conflicting interests which call on the B.C. government to create conditions for sound economic development.

The newly-surfaced Vander Zalm claims to be "more to the left" now on social issues. He favours raising welfare rates (unchanged for four years) but says money would have to come out of a stronger economy. The new Socred prioritizing will be of interest.

### Wacky and off-the-wall?

The man who so badly sought opportunity for public office now has opportunity for seasoning. He once said British Columbians could have prosperity and happiness if they gave room to individual initiative, if they would pull up the weakest among them and not pull down the strongest. "Then the way in which we would treat the weakest would be a measure of our success."

NDP leader Bob Skelly believes the Socred convention preserved B.C.'s image as a "wacky, off-the-wall" political scene and that people will turn to the NDP for "moderation and stability." Skelly and the NDP would be wiser generating programs and policies instead of playing low key and waiting for the Socred ship to crash in rocky waters. The new B.C. helmsman, a devout Roman Catholic, might just keep some of a past promise to treat his political career with a pinch of salt.

Gus Polman is the Christian Farmers Federation's Edmonton-based Development Education Co-ordinator.

## Tax burden up 938 per cent since 1961

... continued from page 1.  
taxes. In 1986, the average income is \$33,500, but of that, \$17,393 will go to tax collectors at all government levels in the form of both direct and hidden taxes.

The Institute notes that the Tax Index has risen more sharply than any other economic burdens faced by Canadian families: "Total outlays on taxes now account for a more significant chunk of the consumer's budget than shelter, food and clothing combined ..."

In examining the proportion of the total tax bill paid by the various income groups in the economy, the Institute concluded that in 1984, families in the top 30 per cent (those earning \$37,000 or more) paid 62.7 per cent of all taxes. The top 10 per cent

accounted for 28.5 per cent of total taxes. About 47 per cent of all taxes were paid by people with incomes in the \$20,000-\$40,000 range, but 20 per cent of taxpayers contributed 68.4 per cent of the total bill. That same top 20 per cent received 51.1 per cent of total income earned.

### Income taxes not heaviest burden

Most Canadians consider income taxes as the most significant taxes they pay, but in fact, other taxes account for a larger fraction of their total tax bill. The Institute says that for 1986, the average family will pay income taxes of \$5,859. However, other taxes (motor vehicle, amusement, property, etc.) will amount to \$11,534.

## Military careers appeal to students

Margaret Griffioen

The Canadian Armed Forces reports that more young people than ever are seeking military careers.

According to a recent *Globe and Mail* article more college and university students are being recruited because of the depressed job market and a decrease in bitterness over the Vietnam War.

"Even though Canada wasn't directly involved in that war, a lot of anti-military sentiments spilled over the American border into Canada," Captain Bernard Derible of Ottawa told the *Globe*.

In 1975, 656 college and university students entered the military as officers and enlisted

personnel. In 1984 the number more than doubled to 1,337 students.

The military estimates that in 1986/87, 600 of the projected 1,600 new officers will come directly as graduates of a college or university. That is twice as many as in 1976/77, said Lt.-Col Ronald MacDonald, in charge of operations for the forces' directorate of recruiting and selection.

### Need help? Looking for work? Check our classifieds starting on page 15.





## Pensive Dutchie

Syrt Wolters

After 43 years of faithful preaching, Rev. Bastiaan Nederlof of Victoria, B.C., has retired. He was one of the several ministers from The Netherlands, who, after World War II, when many families of Reformed background emigrated to Canada, accepted a call from one of the Christian Reformed Churches in Canada. One sometimes wonders about what moved these pastors to follow the pioneer immigrants. To be willing and prepared to share those tough times must have required an extra-ordinary sense of responsibility for the welfare of those far-away members of the body of Jesus Christ. One can be fairly sure that those ministers who chose to go to Canada, did not have that drastic step in mind when they started their seminary training — they hadn't trained to be missionaries.

### Initial university training not for pastoral ministry

When Bastiaan Nederlof, as a tender teenager of 17, entered the famous University of Leyden, he did not register as a "pre-sem" student. He chose physics and astronomy! When asked why he had chosen these fields, he curtly answered, "Because I was good in [them] and I loved it." One can be sure he never dreamed ever to end up as a minister in the wild woods of remote Houston in northern British Columbia, a town so small, that once, when a stranger asked how far it still

was to Houston, the answer was, "Man, you just passed it!" Houston (A big name! Think of Texas) — nearly a thousand miles from the nearest city of any significance!

### Raised in Rotterdam

Nederlof was the only child out of his widowed father's second marriage. His father was a builder of houses, which because of circumstances of war, turned into a service of maintenance and repairs. A British psychologist once stated that, according to his years of research, children who had young mothers and a father who was over 45 years old at their birth, had a two to one chance of being exceptionally bright. Well, Bastiaan Nederlof proves that psychologist to be right!

### An about-face to theology

When Bastiaan saw the impact of secular humanism on the spiritual life of Christian students, the desire arose to fill the urgent need for the moulding of a Christian mind among the students. Bastiaan could see himself being chaplain at a university. So he switched to theology.

But how things can change! The Second World War was raging when he finished his studies. It was 1943 and the universities were nearly empty! The Seminary of the Christelijk Gereformeerde Kerk, where Nederlof was studying was a small theological school with only 33 students. Being an

independent institution it escaped the attention of the Nazis, although the final examinations had to be taken under the most stringent conditions. The candidate graduated with flying colours, but he had prepared himself for the ministry among students at universities and by that time, there was no normally functioning university!

However, there was a great need for ministers in the Christelijk Gereformeerde Kerk. So he preached here and there and it did not take long before he had four calls to consider! He accepted a call from Eindhoven, a large industrial city — home of the Philips corporation and a city in that part of The Netherlands where Roman Catholicism is predominant. Looking back, Nederlof concludes that the time in Eindhoven was beneficial for his ministry in Canada. The Philips Company attracted employees from all over the country. Similar situations occurred in immigrant congregations, where people from all parts of Holland and from different denominational backgrounds came together in the Christian Reformed Church.

### Dokkum — second stop

Following the advice of one of his professors, Nederlof did not stay too long in his first church. In 1948 he moved to Dokkum in Northern Friesland, one of the oldest cities in The Netherlands. (Who of Dutch descent does not remember what he or she learned in school: In A.D. 755 the missionary St. Boniface



Rev. Bastiaan Nederlof

was killed near Dokkum by the Frisians!)

### The call to Canada

During the early fifties scores of Dutch people, including many from Reformed churches, immigrated to Canada. The need for pastors who could meet the spiritual needs of those struggling immigrants was quite urgent. It was Rev. Peter J. Hoekstra, home missionary in Alberta who contacted Rev. Nederlof in Dokkum and laid before him the needs of those churches. And so when the small congregation of Houston, B.C., extended a call to the 35-year-old Nederlof, he accepted it.

### Impact on church life in Canada

That small beginning was the start of a very fruitful ministry in Canada and the United States. Nederlof's extraordinary gifts have been used by the Spirit of God to the benefit of various congregations, but also to the entire Christian Reformed denomination.

It has been said that the influx of Dutch ministers into the Christian Reformed Church in North America has had a marked influence on the denomination. And Nederlof is

living proof of that.

He has served six congregations: Houston, B.C.; Edmonton, Alberta; Bellflower, California; Vancouver, B.C.; Hamilton, Ontario, and Victoria, B.C. During the 33 years he has served the Christian Reformed Church, Nederlof has often been a synod delegate. Twice he was synod's president, once its clerk and several times as a member of important committees (the *Contemporary Testimony*, the translation of -the Canons of Dordt and several more). He has also served in the Board of Calvin College and Seminary and on that of Toronto's Institute for Christian Studies.

### Preaching his great strength

When he was asked, some years ago, when he was going to retire, Nederlof's reply was, "I don't know yet. I could retire at 65, but this does not appeal to me. You know — I am not a writer, I have no hobbies, and I love preaching. So I would not mind keeping it up for a few years beyond the official retirement age, if the Lord permits me." Nederlof is now 68 and retired in June of this year.

When asked what advice he would give to candidates and young ministers, he said, "Learn to preach! Don't lecture; don't give pep talks; don't moralize the Scriptures, but open up the Scriptures to show the wonderful works of God the Father, of His Son Jesus Christ, and of the Holy Spirit."

*Syrt Wolters works Tuesdays, Thursdays and Saturdays at "Central Barbers," 706 Broughton St., Victoria, B.C.*

## PEI is Canada's first abortion-free zone

... continued from page 1. abortions in PEI became discouraging for many. Only six months prior to the June 3 victory, most of the key Right to Life organizers withdrew from their high-profile roles suffering from burnout. New executive members had to be elected at provincial and county levels and the group worked without a steering committee.

Attributing to the burnout were tactics by pro-abortionist on the Prince County Hospital Board of Directors which included: refusal to provide membership lists to pro-life groups — lists needed for their mailings; the ignoring of parliamentary procedure when to their advantage; the use of the hospital administrator's annual report to campaign against pro-life nominees; the unexpected calling of a general meeting (this caught pro-life organizers in the midst of their

annual membership drive and made their numbers too low to prevent the adoption of bylaws allowing a three-year reinstatement of just-defeated trustees), and the organization of "Friends of Prince County Hospital" which used the local media to distort facts, make accusations and raise extraneous issues.

### New group, new tactics

Catholic Bishop James MacDonald rallied the new

Right to Life executive members and encouraged a quiet unobtrusive approach — a telephone campaign within parishes and congregations. A number of ministers gave strong and courageous leadership, declaring anti-abortion stands in local newspapers. Two eventually won seats on the hospital board. This approach, coupled with major church-support contributed to the June 3 victory.

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# Church

Marian Van Til, page editor

## Pastoral Pondering

### A first look at guilt

Siebert VanHouten

I am sure that you have experienced what I have experienced. As you go down the highway a little over the speed limit, in your rearview mirror you see a police car coming up with its lights flashing. You realize you are speeding. You slow down. Your heart begins to beat faster. In your mind you begin to find all kinds of excuses for why you were speeding. That's guilt. We know we did wrong. Our bodies do not fool us, but our minds try to blot out the misdeed.

Guilt is a universal phenomenon. Everyone experiences it even though not everyone wants to acknowledge it. Adam and Eve knew they were guilty. They tried to hide; they tried blaming each other. They felt ashamed, but they could not ignore what they had been forbidden to do. Paul says in Romans that all people have a sense of God even though they may try to suppress it. John Calvin called that awareness of God the "seed of religion."

### Pharisaism an attempt to ease our guilt

I believe that many Christians still struggle with guilt. They may have heard about God's grace, but their feelings of guilt remain. There are those who fear to go to Communion. There are those who want rule upon rule laid down to help ease their guilty consciences. (Pharisaism is but an attempt to try, by ourselves, to deal with our guilt.) There are those who are critical and judgmental. There are those who love to gossip because telling something bad about another person makes us look just a bit better. The heart is deceitful, says the psalmist, and how right he is. We try to take out the splinter of a neighbour's eye before we take the beam out of our own eye.

We cannot really appreciate God's grace until we realize the depth of our guilt. But as we realize how guilty we are, the more we can realize how wonderful is the grace that sets us free even from our "beams," excuses and rationalizations. As we accept that grace we can become grace-ious to ourselves and to those around us. We become less critical and judgmental.

### Seek guidance

As a pastor, I have seen many people struggle with guilt. All their lives the burden of guilt hung heavily around their necks. Some became depressed; some lost the joy of being; others became resentful and frustrated. The Bible offers a remedy for guilt — God's grace in Christ. In Christ, says Paul, we are already a new creation — the old self with all its guilt is gone.

In a lifetime we can experience over and over again how grace covers our guilt. Even so, a lifetime is not enough; in eternity we shall be guilt-free. If you are now burdened with guilt — out of whatever background and circumstances the guilt may have arisen — I would suggest you seek spiritual and pastoral counselling. The Good News is that our guilt has been taken away, and that we may experience the shalom that eases and quiets our guilty hearts and consciences.

Rev. Van Houten is regional co-ordinator of pastoral services, based at the Hamilton Psychiatric Hospital, Hamilton, Ontario.

## The chaplaincy: As old as Western Christianity

Carl D. Tuyl

Ever since society organized itself into political entities, people have had the certain knowledge that the success of their institutions depended upon a power beyond their own understanding or ability to manipulate. They sought the favour of that power by the employ of priestly functionaries. So the partnership of state and church reaches back to the very dawn of civilization.

One of the ways in which that association was (and still is) consummated is in the person of the chaplain who is often a servant of the church as well as an employee of the state.

When western Europe became Christianized, ministers of the good news of Jesus Christ became recognizable by the special cloak or capella they wore, and from that garment the name of the chaplain as well as the place where they conducted their services — chapel — originated. Ministers were chaplains or *cappellani* long before they became known by other titles.

Already in A.D. 1147, when an expedition left the south coast of England to fight the Moors, the articles governing the operation read, "On board each ship there shall be a priest and the same observances as in parishes on shore, whilst everyone shall confess daily through the week and shall communicate on Sundays." (From *Discourse and Discovery of Newfoundland*. Public Archives of Canada Pamphlets, No. 6.)

A much later expedition departing from the English shores in 1596 had the following clauses in its "Articles of Instruction":

*I. That you are to take special care to serve God, by using of Common Prayers twice every day, except urgent cause enforce the contrary, and that no man ... no dispute of matters of religion unless it be to be resolved of some doubts.*

*II. You shall forbid swearing, brawling, dicing and such like disorders as may breed contention and disorders, wherein you shall also avoid God's displeasure and win His favour.*

*III. The watch shall be set every night by eight of the clock either by trumpet or drum, and singing of the Lord's Prayer, some Psalms of David, on clearing of the glass.*

### CRC involved since 1918

As time went on chaplaincy changed in various ways. For a while especially during the medieval period chaplains were the clergy who conducted services and pastoral care in the private chapels of a sovereign.

As one surveys the history of the development of the chaplaincy, all kinds of interesting and informative data offer the temptation to report this unfolding chronicle of ministry in greater detail. It would certainly be a worthy occupation for any church historian. The scope of my objective, however, does not allow for such historical detail.

It is my intention to offer the reader a sort of "state-of-the-chaplaincy" report. The Christian Reformed Church has been actively involved in chaplaincy since 1918 when its synod decided to join the Federal Council of Churches to gain standing in chaplaincy work. Following synods have in varying degrees of intensity occupied themselves with

chaplaincy matters. A chaplain committee was formed to administer and co-ordinate the work of chaplaincy. The Rev. C. Schoolland, himself a chaplain in the Air Force Corps in World War II, did significant pioneer work for the denomination in the early stages of the chaplain committee's work.

The CRC Synod of 1974 declared that there was a need for a full-time executive secretary, and the Rev. Harold Bode — also a former Air Force chaplain — was appointed to that function. A second staff

Continued on page 8 ...

## Missouri synod Lutheran's won't ordain women

INDIANAPOLIS, Ind. (EP) — Delegates to the Lutheran Church-Missouri Synod's annual meeting voted down ordination of women in less than five minutes. The more than 1,100 delegates, representing the 2.6-million-member denomination, voted down the measure with a show of hands.

The synod approved a resolution allowing women to serve as officers and as members of boards and committees on the condition that doing so does not violate "the order of creation" by usurping authority over men. Delegates defeated a measure singling out women for special ministry training.

## Church news

### Christian Reformed Church

#### Accepted

— to Covenant, St. Catharines, Ont., Rev. Dan Tigchelaar of Victoria, B.C.

#### Declined

— to Kincardine, Ont., Cand. Sidney Couperus.

#### Address change

Rev. Alvin H. Venema, 8007 - 156th St., Edmonton, AB T5R 1X9; effective September 1, 1986.

## Rime or reason

*The rookie rabbi showed relief when he was soon advised that elephants, so said the chief, need not be circumcised.*

Sy Nodd

*Pastor Pete, de-molarized, greatly desired to preach; but he was demoralized when he began tripping over his speech.*

Klaas Sis

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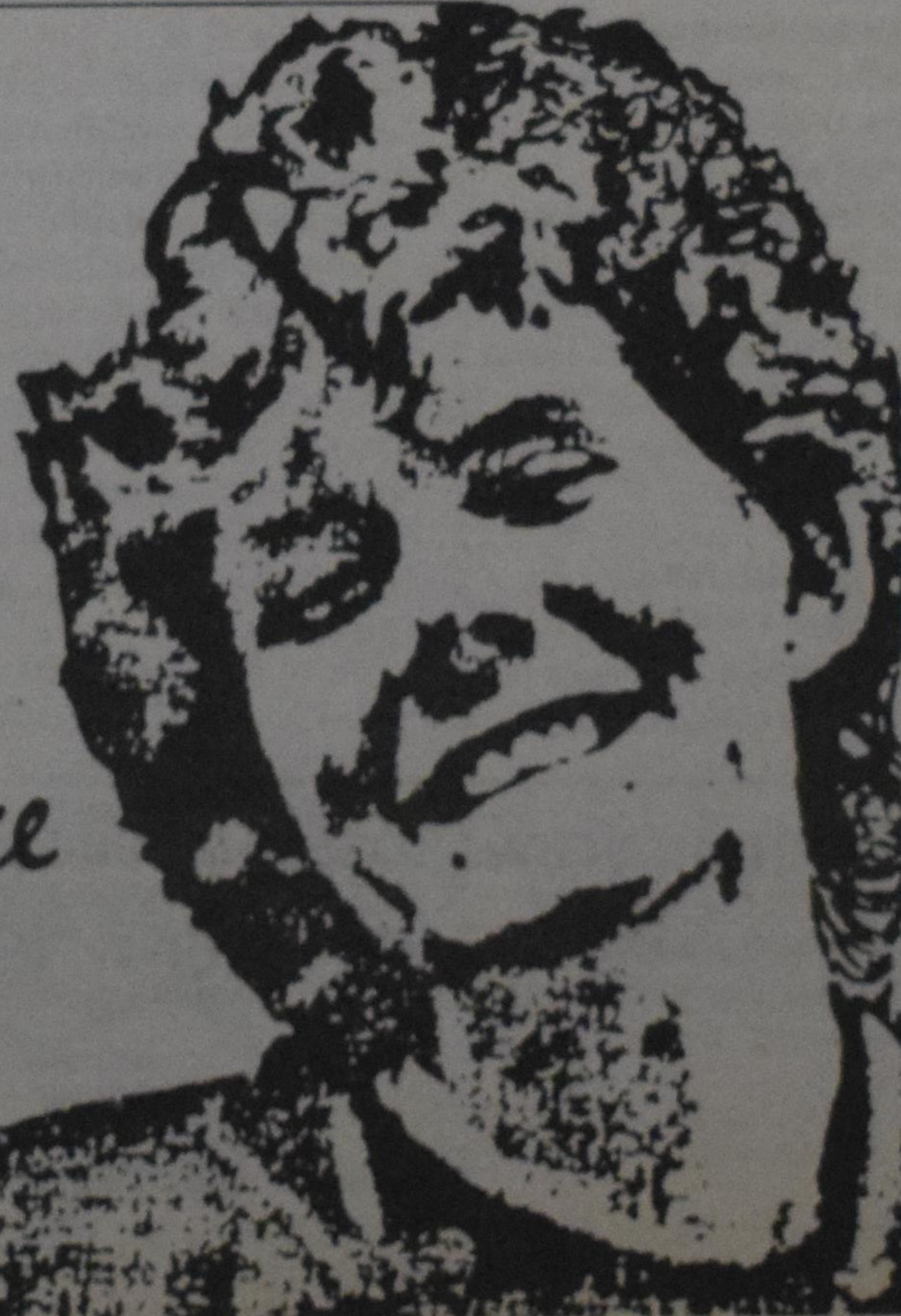
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# Amsterdam Itinerant Evangelists Conference: A new wind blowing

A personal account by Jeff Stam

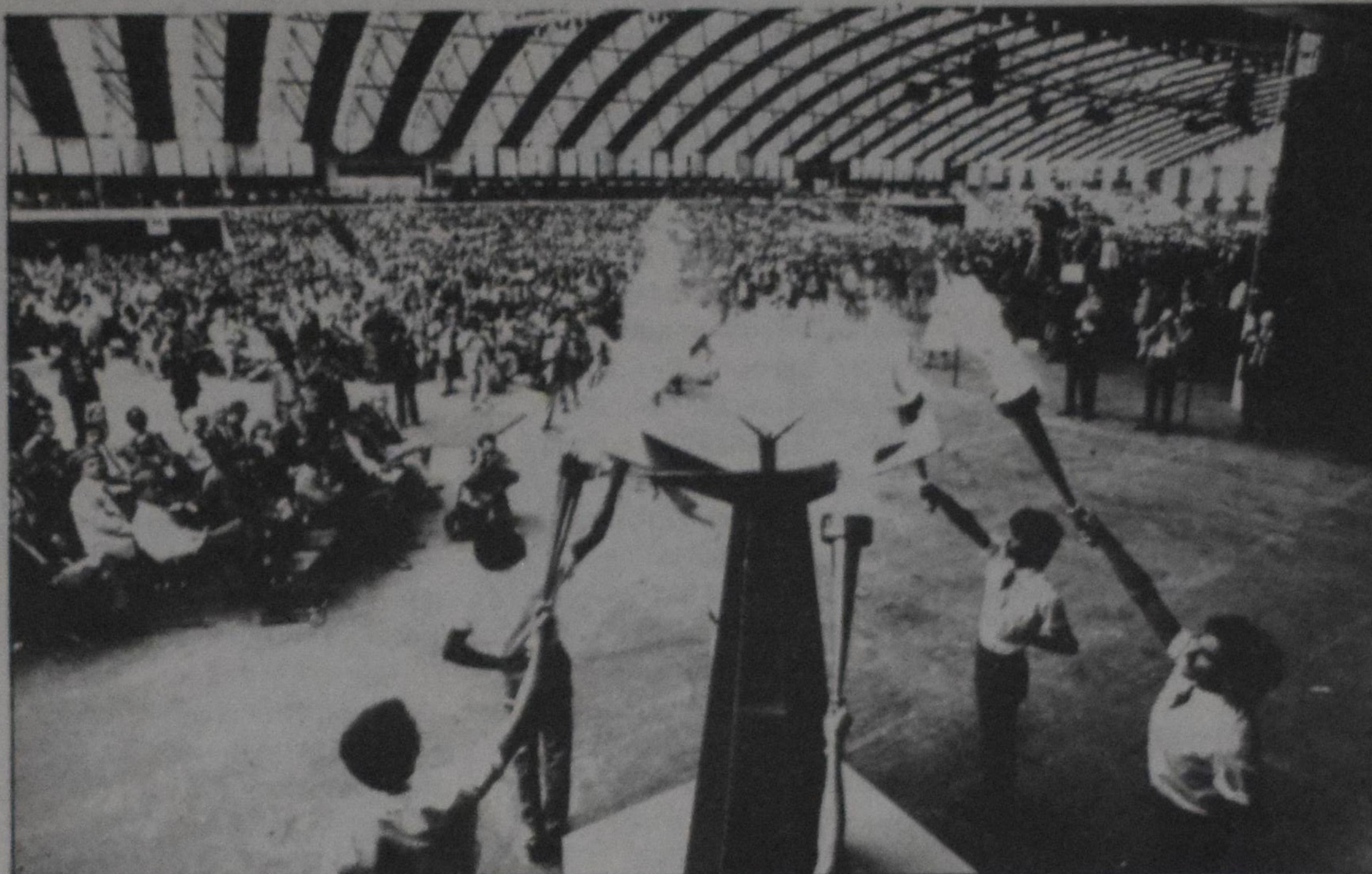
From July 12-21 there was a new and different wind blowing the windmills of Holland. It was the stirring of the spirit of some 8,000 evangelists from around the world attending the International Conference for Itinerant Evangelists (ICIE), better known in the evangelical community as "Amsterdam '86."

Sponsored by the Billy Graham Evangelistic Association, and the second conference of its kind, following a smaller "Amsterdam '83" version, its purpose was to bring together evangelists from around the world for a period of training, motivation, sharing, and, perhaps most importantly, mutual encouragement. Most of the evangelists attending were from third-world countries, and the obvious

majority were from the continents of Asia, Africa and the Latin American world. With 174 nations represented, the United Nations affirmed that Amsterdam '86 was the largest international gathering — in terms of number of countries represented in recorded history.

Having had the opportunity to attend this inspiring reunion of evangelists as a representative of Christian Reformed World Missions (and by default the Christian Reformed Church of North America), I found it impressive to behold and to be a participant. Not only was the experience inspirational and encouraging, it was eye-opening and offered unique opportunities.

It was inspirational in that urgency and call to evangelism was clearly announced by plenary speakers from every continent of the globe. It was not a crusade or just another



The spirit of revival is dramatically symbolized in Amsterdam '86 opening ceremonies as six torchbearers representing the earth's continents simultaneously light the "flame of the gospel."

conference of evangelism; it was *for* evangelists. As an evangelist from a denomination that is just now starting to be identified and acknowledge its identity as a member of the evangelical community, I found it encouraging that not 7,000 but at least 8,000 others around the world are of like mind.

Before attending Amsterdam '86, a World Missions colleague cautioned me to "be careful of all those fundies (fundamentalists)," fearing that the conference would only be an emotional appeal to the furtherance of a shallow, emotional gospel message. I didn't need the warning, but I had my eyes opened to the fact that many non-Reformed evangelists are very "Reformed" in their word and deed evangelism. In fact, meeting social needs was a major theme of the conference and we studied and prayed together about the possibilities of "evangelizing" the world by

the year 2000.

The unique opportunities were many. They included sharing views and methods with evangelists from Russia — where the church is kept in strict check — to Nepal — where evangelism involvement could legally cost one his life. A barefoot bushman was in a near-trance over the technology of flight and television. Another opportunity that will remain in my mind for many years to come was "street preaching" to the "punks" and prostitutes of Amsterdam's infamous plazas and redlight district.

Much of the conference focused upon a set of 15 affirmations, which were developed during the course of Amsterdam '83. Through these affirmations the gathered evangelists took a hard look at their theological base and their individual call to fulfil the great commission. They looked at the sense of urgency they must

feel in regard to their calling and also the personal holiness and spiritual growth required in all areas of life in order to be effective in that calling. Finally, they reaffirmed social responsibility, particularly to God's church as they carry out the Amsterdam '86 theme, "Do the Work of an Evangelist."

For myself, I shall soon return to Costa Rica, to do the work of an evangelist. I would like to continue my home service, travelling throughout the denomination sharing that which I, as its representative, heard, saw and felt for 10 days — the experiencing of the true universality and vision of Christ's church universal.

The 15 affirmations of Amsterdam '86 were written specifically for and by evangelists; however, I believe that if they were to become the personal affirmations of every member — lay and clergy — of the CRC, the effect would be dramatic and everlasting. (See "Affirmations" elsewhere on this page.)

*Jeff Stam is an ordained evangelist of the Christian Reformed Church of North America, currently serving with Christian Reformed World Missions in Costa Rica.*

## The Amsterdam affirmations

I. We confess Jesus Christ as God, our Lord and Saviour, who is revealed in the Bible, which is the infallible Word of God.

\*\*\*

II. We affirm our commitment to the Great Commission of our Lord, and we declare our willingness to go anywhere, do anything, and sacrifice anything God requires of us in the fulfilment of that Commission.

\*\*\*

III. We respond to God's call to the biblical ministry of the evangelist, and accept our solemn responsibility to preach the Word to all peoples as God gives opportunity.

\*\*\*

IV. God loves every human being, who, apart from faith in Christ, is under God's judgment and destined for hell.

\*\*\*

V. The heart of the biblical message is the good news of God's salvation, which comes by grace alone through faith in the risen Lord Jesus Christ and His atoning death on the cross for our sins.

\*\*\*

VI. In our proclamation of the gospel we recognize the urgency of calling all to decision to follow Jesus Christ as Lord and Saviour, and to do so lovingly and without coercion or manipulation.

\*\*\*

VII. We need and desire to be filled and controlled by the Holy Spirit as we bear witness to the gospel of Jesus Christ, because God alone can turn sinners from their sin and bring them to everlasting life.

\*\*\*

VIII. We acknowledge our obligation, as servants of God, to lead lives of holiness and moral purity, knowing that we exemplify Christ to the Church and to the world.

\*\*\*

IX. A life of regular and faithful prayer and Bible study is essential to our personal spiritual growth, and to our power for ministry.

\*\*\*

X. We will be faithful stewards of all that God gives us, and will be accountable to others in the finances of our ministry, and honest in reporting our statistics.

\*\*\*

XI. Our families are a responsibility given to us by God, and are a sacred trust to be kept as faithfully as our call to minister to others.

\*\*\*

XII. We are responsible to the Church, and will endeavour always to conduct our ministries so as to build up the local body of believers and serve the Church at large.

\*\*\*

XIII. We are responsible to arrange for the spiritual care of those who come to faith under our ministry, to encourage them to identify with the local body of believers, and seek to provide for the instruction of believers in witnessing to the gospel.

\*\*\*

XIV. We share Christ's deep concern for the personal and social sufferings of humanity, and we accept our responsibility as Christians and as evangelists to do our utmost to alleviate human need.

\*\*\*

XV. We beseech the body of Christ to join with us in prayer and work for peace in our world, for revival and a renewed dedication to the biblical priority of evangelism in the Church, and for the oneness of believers in Christ for the fulfilment of the Great Commission, until Christ returns.

## Methodists reverse ruling on including hymns in book

NASHVILLE, Tenn. (EP) — "Onward Christian Soldiers" and "Battle Hymn of the Republic" will remain in the United Methodist hymnal after all. The church this week reversed an earlier decision by a hymnal committee to delete the hymns because of their military references.

Response to the panel's decision was overwhelmingly in favour of retaining the hymns in the songbook of the nation's second-largest Protestant denomination, which has 9.4-million members.

More than 8,000 cards, letters and petitions poured into the church's Nashville headquarters denouncing the panel as anti-American and "soft-headed." Church

officials said only 40 people wrote to support the change.

Next week:  
Back to school issue!

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# Church

Marian Van Til, page editor

## The chaplaincy: As old as Western Christianity

... continued from page 6.

member in the person of the Rev. Peter Niewiek was added in the early eighties.

The chaplain committee currently administers the supervision and co-ordination of a growing corps of CRC chaplains which numbers around 70, not counting part-time ones.

These chaplains are attached to the military and to a variety of public institutions such as hospitals, prisons and other centres of care, and, as of late, also to some industrial concerns.

### A special calling

All of these ministers have specialized in their particular field of calling. The post-graduate education which equipped them for this vocation is called C.P.E. (clinical pastoral education). This is an often gruelling course of study which combines intensive and painstaking self-examination with academic components. Most chaplains, although partly supported by institutional and denominational stipends, have completed this study at great financial sacrifice.

Synod has urged the churches to involve the chaplain committee in the search for and appointment of chaplains, and the committee from first-hand knowledge may state without hesitation that the denomination's corps of chaplains consists of highly motivated, often superbly qualified, and generally exceptionally appreciated ministers.

This fact was evidenced again when in a recent job competition for supervisory chaplains in the employ of the Province of Ontario, two of the

nine successful applicants were Canadian ministers of our denomination.

With respect to Christian Reformed involvement in the Canadian chaplaincy scene, that denominational committee is served by a Canadian sub-committee consisting of the Rev. Dr. Peter Van Katwyk, the Rev. John Van Til as well as the writer of this article.

We serve the denomination in various rather strategic functions. Dr. Van Katwyk, who is the director of the Cambridge Institute for Pastoral Care brings to our committee a wealth of expertise which is nationally recognized by his influential position in C.A.P.E. (Canadian Association for Pastoral Education) which sets standards for chaplains and chaplaincy in Canada.

Van Til represents the Christian Reformed Church on the Canadian Federal Interfaith Committee on Chaplaincy, the governing body in all federal chaplaincy matters. I serve a similar function on the level of the Province of Ontario. It is our hope to get denominational representation on all provincial regulating agencies, but lack of time has so far prevented us from achieving that goal.

Our immediate objective has been the promotion of chaplaincy among our Canadian ministers and eventually the recruitment of suitable candidates. Although this is an ongoing task we may report with gratitude to God that we have accomplished a moderate amount of success. From zero personnel we have gone to three full-time ministers, four in training, and several candidates applying for

bursaries.

### High visibility in Ontario

One of the most significant accomplishments has been our role in the negotiations to enlarge the chaplaincy corps in the Province of Ontario, as well as our initiative to increase the bursaries which the Province of Ontario makes available for clergy in training for chaplaincy. These negotiations reached as high as cabinet level, and again when the newly-formed government of Ontario requested a briefing on chaplaincy our committee was represented in the meeting with the involved ministers of the crown. As mentioned earlier, we would love to extend such activity to other provinces but since all of us have prior commitments of ministry we must wait for further administrative possibilities

before we can succeed in that area.

Like all denominational agencies we in the chaplain committee experience severe financial restraint, and we alert CRCs with some urgency to the fact that synod saw fit to recommend our work for one or more offerings in addition to the agreed quota of about \$7.90.

Our chaplains minister in a very intensive way according to the demand of the Lord who commended the least of his brethren, the sick and imprisoned into our special care. They do so with minimal cost to the church which only assumes financial responsibility for their continued vesting in the pension fund. This part of our mandate by the way consumes 36 per cent of our income. For that rather small investment the denomination is served by

eminent ministers who not only in an exemplary manner execute our mission mandate, but who also constitute a rich source of pastoral expertise to our congregations and our denomination as a whole.

The work of chaplaincy has not always enjoyed in our midst the visibility and prestige it so richly deserves, and it is my fervent wish that this writing in whatever small manner will contribute to our understanding of and appreciation for the work of chaplains in general and our own chaplains in particular.

*Carl Tuyl is a member of the Christian Reformed Church's chaplain committee, pastor of First CRC, Kingston, Ont. and a columnist for Calvinist Contact.*



### Pastoral letter

Rev. Leonard Schalkwyk

In one of the Christian Reformed forms for infant baptism the congregation is asked to promise to "help care for the instruction in the faith."

I wonder how much money we are willing to donate to keep that promise. Every time August rolls around it has bothered me to see that some people are not able to send their child(ren) to Christian schools because of — money.

I know that all kinds of "supplementary" funds are in existence both in church and school. But generally these amount to only a few hundred dollars, while the cost of sending a child to the Christian grade school runs into the thousands of dollars. Add to this a Christian high school and some parents give up: it becomes too much.

Where then is the promise of the congregation "to help care for his instruction in the faith?"

"Oh, but we did not mean dollars and cents! We have our own worries. Let everyone carry his or her own burden. They have gone to Christian grade school, now let them go to the public high school, if the parents cannot afford it." I see this as an attitude of irresponsibility by the Christian community.

### Hothouse

Opponents of Christian education sometimes accuse the Christian school of being a hothouse, a sheltered environment. And it is! But a hothouse is very helpful, very necessary to protect plants! If you take out the plants too early, you risk ruining the whole crop.

### Sheep among wolves

Jesus said, "Behold, I send you out like sheep among wolves." (Matthew 10:16) The disciples were the sheep, the unbelievers the wolves. Jesus first prepared the disciples in His private school, before He sent them among the wolves. Jesus did not send lambs among the wolves, but sheep.

Unbelievers may be ever so nice, but in

## Is the Christian school a hothouse?

essence they have a wolf-nature.

If you would send your child among "real" wolves, there would be an outcry in the papers about child abuse and you might end up in court. But we do not blink an eye when a parent has to send his child among the "spiritual" wolves, because they cannot afford the hothouse!

In due time, we will have to send our children into the world, but first prepare them. Give the lambs time to grow into sheep.

After grade school, they are not yet prepared to be among the wolves. The teenage years are even more crucial than the pre-teen stage. In at least one city, believers recognized this when, not having funds for two schools, they decided to start a high school first!

In the teenage years friendships are formed, boys and girls become interested in each other. It is of great importance what kind of young people they meet. Out of acquaintances in Christian high schools have grown many Christian marriages. This is a by-product of the Christian high school, but a very important one.

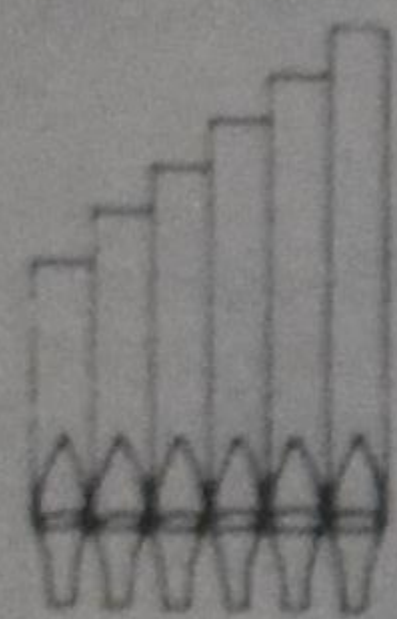
### Peanuts

If it is financially impossible for parents to send their children to Christian schools, the Christian community should be willing to give thousands of dollars for this important cause.

This is a legitimate task of the deacons. Shall we give money for bodily food, and let people solve their own problems as far as spiritual food is concerned?

Let us stop handing out peanuts, and let us remove from our congregations the disgrace of sending a lamb among the wolves, because there was no money to keep them (any longer) in the "hothouse."

*Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.*



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## Community

# 600 young people inspired at Ontario Young Calvinist convention

Monique Groot

KINGSTON, Ont. — The 12th All-Ontario Young Calvinist Convention held a few months ago at Queen's University, Kingston, attracted 600 young people (Y.P.) from across Ontario. The theme for the weekend was "Trust and Be Free." This theme spoke quite clearly to those of us who were members of the planning committee. Throughout the year, we brought concerns and needs before the Lord in

new friends, to be challenged from the Word of God — challenged to trust completely in Him — and to experience the freedom that only He can and does give; a time for singing praises, and time filled with opportunity to learn about Christian living in different areas through the workshops offered.

The three main speakers, Rev. Henry Wildeboer (Oshawa), Rev. John Visser (Belleville) and Herb deRuyter

prayer, we will see the Lord speak clearly.

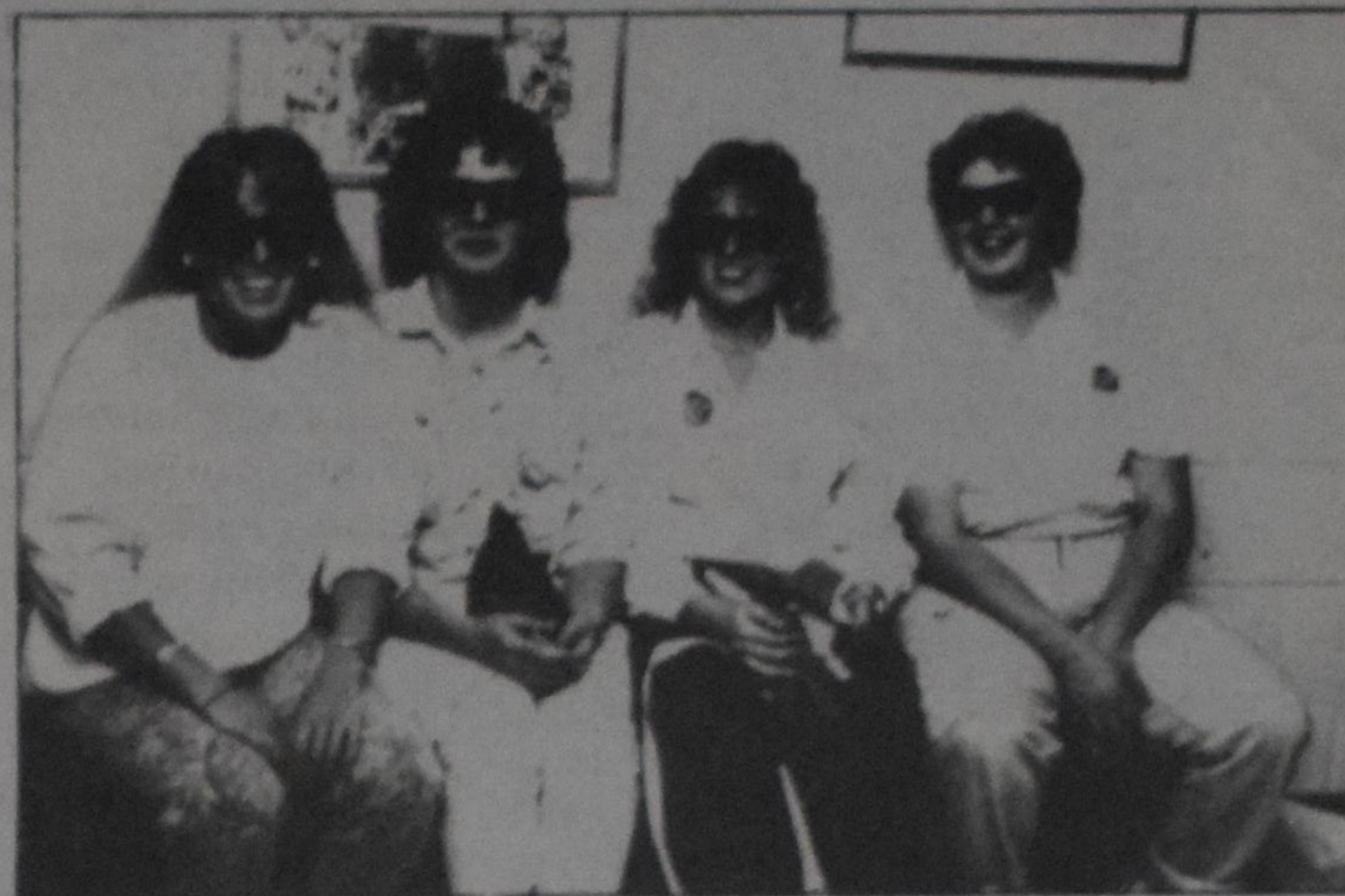
On the Sunday afternoon of the convention, many Y.P.'s participated in the "Reach-Out" program. It was there that the Y.P.'s could put into practice what they had learned. There were opportunities in door-to-door ministry, visiting old age homes, hospitals and the Kingston women's penitentiary.

Other highlights of the weekend included the Sunday evening worship service, the music, coffee houses, talent night and the very special fellowship and friendships that developed. Many lives were touched and changed that day.

Now what? Young people continue in what you learned! Continue to trust in God and to be obedient to Him! Continue to show love to others as you also love God! Don't let up on your personal devotions for it is so important! Parents and friends, encourage our Y.P.'s in their Christian walk. Discuss with them their convention experience and learn from them.

What we learned during the weekend seems to be summed up best in our theme song, which we all loved so much.

*"Trust unto Him,  
He will set you free."*



Conventioners smile for the camera.



Some of the 600 young people at the All-Ontario Young Calvinist Convention, listening intently: a life-changing experience.

prayer. He answered them abundantly time and time again. It was then clear to us that the Lord had intended to use this convention to change the lives of many young people.

It was a time filled with opportunity to meet and make

(Ottawa), challenged us to put our trust in the Lord, relying on Him to lead us daily and supply all of our needs. They stressed that this means 100 per cent dedication and love directed to Him.

Through our personal devotions, Bible study and

*He can mend a broken heart  
He can piece a shattered dream.  
Trust unto Him,  
He will set us free.  
And He'll give to us a new life  
for you and me."*

Written by John DeVries,  
Chairperson of the Planning  
Committee  
Other contributors: Herb  
deRuyter, Lisa Gribowski

### A personal postscript

Through the trials and triumphs that I — as a person involved in the planning of the convention — experienced during that weekend as well as during the preceding year, the theme "Trust And Be Free" became very real to me, and it is a lesson that I am continuing to learn every day.

I never realized how much I worry about things and how much this worrying gets in the way of my service for God. Since the convention, however, I've realized that things have a way of not working out when I leave it up to me, but when I leave it up to God and trust Him, He always straightens things out. When I see the way God handles things, I am reminded again of how trustworthy He is and I am filled with a sense of peace, knowing that God, the Creator of the universe, is in control.

I have tasted the freedom of trusting in God and not getting tangled up in everyday worries, and I hope that I, along with the rest of the conventioners will continue to enjoy that freedom.

## Christian music assembly celebrates Silver Jubilee

Stan de Jong

During July, my wife and I were privileged to hear Dutch organist Sander van Marion give a fine concert in the magnificent "Martinikerk" located in Bolsward, The Netherlands.

Afterwards, we talked briefly with Sander whom we had met in 1982. "Oh yes," he said, "see you with Leendert Kooij at Roy Thomson Hall!" That's how we found out that the Ontario Christian Music Assembly (O.C.M.A.) directed by Mr. Kooij, was scheduled to give a 25th-anniversary concert in no less a place than Toronto's famous Roy Thomson Hall on October 23, 1986.

### Praising the Lord in song and music

The O.C.M.A. actually consists of two mixed choirs (one from Bowmanville, the other from Toronto), a Toronto-based junior choir and a concert brass band.

For 25 years they have given combined concerts throughout Ontario, at special services and at Back to God Hour rallies. They have become very popular, indeed, especially in the Reformed community.

The Brass Quintet, which includes quite a few of Mr. and Mrs. Kooij's children,

regularly accompanies the O.M.C.A. at concerts. Organist Andre Knevel is also a regular feature on the program. Guest organists have included Sander van Marion, Klaas Jan Mulder, as well as Feike Asma before his death.

### Holland tour in 1986

Starting August 18 and ending August 31, as part of the 25th anniversary celebration, the O.C.M.A. will be in The Netherlands for their second Dutch concert tour (the first took place in 1981).

The October 23 concert in Toronto's Roy Thomson Hall will be the O.C.M.A.'s gala evening for the Ontario Christian community. Early sales point to a definite sell-out.



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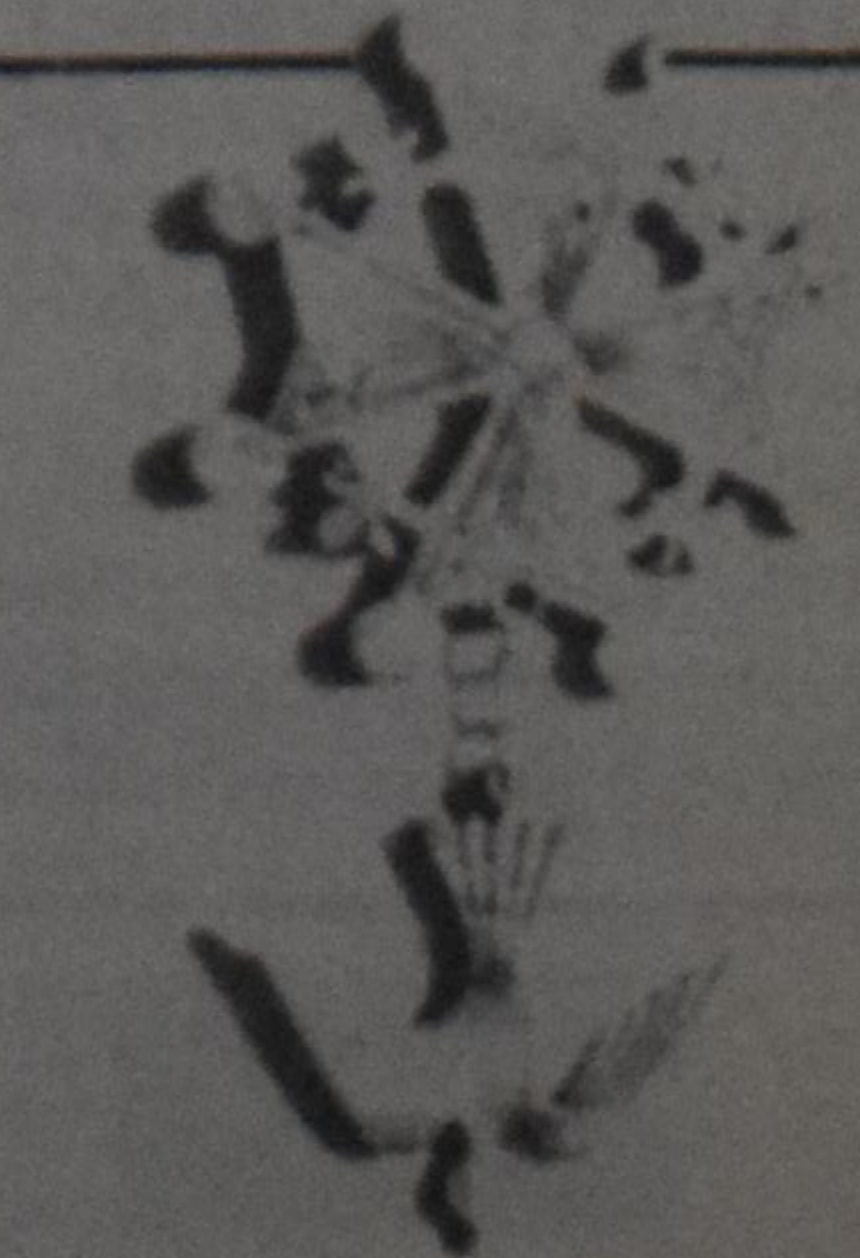
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## Feature

# Discipleship, what is it?

Joshua Moss

The New Testament is a Jewish book! With one possible exception (Luke, who may have been a Gentile proselyte) every author is Jewish. But more than that, the very structure and flavour of the New Testament reflect the Jewish culture of its time. As I studied Judaism for the purpose of witnessing more effectively, I received many insights into the New Testament.

One insight I received was a better understanding of the term "disciple." Christians talk a great deal these days about "discipleship." But often when we use words that we know only from the Bible, we don't really understand them. For fuller understanding, we need to know what the word meant when it was written.

In the Gospels, we note that Jesus was not the only one who had disciples. John the Baptist had disciples (Matthew 9:14), as did the Pharisees. (Matthew 22:16) Jesus' command, "Go ye, therefore, and teach all nations" (NIV: "make disciples of") is paralleled by the rabbinical dictum, "Raise up many disciples." (Compare Matthew 28:19 with Mishnah Avot 1:3) The Greek *mathetes* means learner, just as the Hebrew *talmid* means learner or student.

The disciple-rabbi relationship was an established institution in the time of Jesus, and it ought still to be a part of the believer's relationship to Jesus now. (Matthew 23:8, John 13:3) Through various passages of the New Testament, we can see what this relationship involved.

### Emulation

Matthew 10:24-25a teaches, "The disciple is not above his teacher, nor the servant above his Lord. It is enough for the disciple that he be like his teacher, and the servant like his lord." Here Jesus shed some light on the relationship between disciple and rabbi. The disciple was, by definition, a student, but what kind of student? The above reference indicates that the disciple was like a rabbi's "apprentice." Just as an apprentice carpenter would observe, learn from and imitate the master carpenter until he could make tables, plows and other items with equal precision and excellence, the rabbinic disciples were to observe, imitate and study all

their rabbi's ways, that they, too, might become masters of the Word of God, able to handle it with equal skill and compassion. Of course we can never attain the goal of equality with Jesus, but by the same process of continual imitation and study, we should strive toward that ultimate goal of being as much like Him as we can be until we see Him; then we shall be like Him. (1 John 3:2)

In ancient times the actions of a rabbi's disciples were taken as representing the rabbi's teachings, and vice-versa. We

the apprentices of their rabbi in a practical trade, as well as in the study of religion. For example, one famous rabbi was a blacksmith, and all his students were blacksmiths under him. There is encouragement in the thought that we who follow Jesus today can also fulfil our roles as His disciples, even in the mundane aspects of our lives. We accomplish this by emulating Him in all that we undertake.

### Diligence

Matthew 5:1-2 reads, "And seeing the multitudes, He went

recapture what they had missed. As His disciples today, we believers ought to learn, meditate on and indeed memorize the teachings of Jesus. In taking care to emphasize the fact that Jesus is our divine Saviour, we sometimes neglect the riches of His earthly teaching ministry. We who would call ourselves His disciples must know and obey His teachings so we may please Him during our allotted time here on earth.

### Reverence

Finally, I want to mention

"Rabbi" than it was to call a Protestant minister "Pastor." My confusion came from the fact that Judaism's social organization has changed in modern times, so that now a rabbi does fulfil the same basic role as a minister. It was different when Jesus spoke those words, and even for centuries afterwards. If you have ever known an old-fashioned Chasidic Jewish person and have seen his devotion to his *rebbe*, you would understand Jesus' words. Such a disciple would hang on his rabbi's every word, would see him as a spiritual father, and virtually would approach God, or at least the Scriptures, totally through that rabbi's guidance. Such a relationship is like that of a seeker to his *guru* in the Eastern religions. Jesus taught that such a relationship was wrong. He told His disciples, "No! I am to be the only and constant object of your devotion and affection. I am your example, your teacher, the one you represent, and the only one you shall follow."

In light of this, the new "discipleship" jargon is dangerous. We must be careful in our role as spiritual teachers. We must remember that when we "make disciples," we are never to make individuals *our* disciples. We teach them in order to make them disciples of *Jesus*.

As I see more of Jesus and learn to know Him better, I realize more and more how worthy He is of my allegiance to Him as Rabbi and Master. Let's pray for one another that our lives might stay close to Jesus, and that all of us, as His disciples, might truly represent Him to a lost and needy world.

From The Jews for Jesus Newsletter, Vol 9: 5746, 1986.



see this principle in Matthew 9:11 and 14, "And when the Pharisees saw it, they said unto His disciples, 'Why eateth your Master with tax collectors and sinners?' ... Then came to Him the disciples of John, saying, 'Why do we and the Pharisees fast often, but thy disciples fast not?'"

A rabbi could teach his disciples much more by *doing* something than by merely *saying* it. For example, in speaking with the Samaritan woman at the well, Jesus made a much stronger statement to the disciples about racial and sexual discrimination than He would have done by mere verbal instruction.

A disciple's actions were expected to be consonant with his master's doctrine. The disciple often would represent his rabbi in legal discussions and other matters. In general, the actions of a disciple reflected on the "family name" of his teacher. The disciples and their master were considered a "household." (see Matthew 10:25)

Ordinarily, disciples were

up into a mountain: and when He was seated, His disciples came unto Him. And He opened His mouth, and taught them ...." Here we see that before Jesus began the Sermon on the Mount, He made sure His disciples had the "best seats in the house." Their responsibility as His disciples involved catching every word He spoke. This is reflected in the amazing accuracy and detail of the Gospel writers.

Jesus would be physically present with His disciples for only three years. After that, there would be no chance to

one more Scripture passage that became much clearer to me through my study of Judaism. We read in Matthew 23:8-10, "But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master, even Christ."

At one time, I had a great deal of trouble understanding that passage. I could not see that it was any more wrong to call a Jewish clergyman

## A story not about eggs, but about arthritis

Peter Ellens

We had a little farm with about 5,000 chickens. I was the one who sold the eggs to private people, to stores, restaurants, hotels and elsewhere, you know. I had about a thousand customers a week.

I entered those homes and there might be a birth and there might be a death, and that provided me with all kinds of discussions. I could tell story after story.

There is one story I should tell you.

### It's up to you

My wife's father was crippled with arthritis or rheumatism, whatever you call

it. The man was crippled from the disease. He went to a chiropractor to see if he could help him. But the chiropractor, an honest man, said to my father-in-law "I can't do anything for you. I will not touch you; it's no use. The only thing I can do is give you some advice. But it's up to you to follow it. It helps the one but not the other. You can try it, but it doesn't mean that it will cure you. Before you go to bed at night, take some codliver oil or halibut oil, (halibut oil is better, stronger) and an orange."

Well, my father-in-law tried it and it worked. He lived for 10 more years, and without

arthritis. Very remarkable.

You must know that I have arthritis myself, so does my wife and so does my brother. With all three it helps. My wife's sister has it the worst, but with her it does not help.

My wife, oh, maybe 20 years ago already, had painkillers for both arms. And now she never uses them. In the summertime she quite often skips the treatment. But as soon as the fall comes and she feels the arms again, back to an orange a day and the halibut oil and she has no problems.

### Won't do any harm

Now as I said before, I had a thousand egg customers, and

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# Better than a lover

Curt Gesch

I'm lucky if I can remember my wife's birthday, let alone our anniversary. Fortunately, I'm a teacher and high school graduation banquets usually fall during the week of our anniversary, so I get an annual reminder and a "two-for-one" banquet.

Then, of course, there's Mother's Day which — strangely enough — is celebrated by most husbands as if it should be called Wife's Day. I never remember this one at all.

Father's Day — or Husband's Day — I can do without and my own dad has long ago given up hope of a card or present.

Then comes Grandparent's Day, another lovely day for the Dutch Reformed florist industry. And is there a Children's Day in your area? We used to celebrate it in our church in the 1950s by making the Sunday School children perform a pageant, recitations, or songs before Sunday School was cancelled for the summer recess. (Quite unfairly, mothers never had to say a "piece" on Mother's Day, nor did fathers on Father's Day.)

As if remembering these holidays weren't enough, other problems, those of feelings, arise. How can one say anything about blessed motherhood ("Thy wife shall be like a fruitful vine" — Psalm 128:3) without offending the barren and unmarried women. So we mention that marriage isn't necessary for all people (1 Cor. 7:7) and thank those who act in a motherly fashion even if not literally mothers. By this time you can see the problem: watch out for those you might offend! Perhaps a Big Sister's Day or Big Brother's Day would be a success. Or even more inclusive: a Loving Christian Person's Day!

Ugh! All those days! Who needs another?

And yet... whatever happened to celebrating

friendship? "Blood ties" are nice, the "nuclear family" (Project Ploughshares cleared the phrase for limited usage) is lovely, the "clan," even better. But life without a friend? Empty. I should know. In high school I had hardly even an acquaintance. In college several budding friendships gradually went dormant: yes, time and place happeneth to them all.

But several years ago, I woke up to the realization that I had a friend. My friend is tall, I'm not. He loves and understands science, as much a mystery as a carburetor is to me. He's rarely sarcastic, seems never to argue with his wife or to make imtemperate remarks. To make it worse, he knows as much as or more philosophy, history and literature than I do. Finally, he's a supralapsarian, and even knows what that means.

A friend. We can... giggle together about the silliness of a Christian school society meeting (no questions about the \$250,000 budget except, "Why do you need to spend



Photo: Friends: The Special Qualities of Friendships Told in Words and Pictures by Paul Weinberg

"As close as I can tell, marriage and friendship are as similar and different as, say, Bach and jazz."

disagree with the other's certainties. (Not quite — I almost always qualify his rash generalizations.) Hear a good sermon and agree that it is good

you?"") As close as I can tell, marriage and friendship are as similar and different as, say, Bach and jazz. The one is profound, joyful and directed to the heart: a marriage of listener, his soul and music. But the other — jazz — is not conscious of its own seriousness. Bach consciously wrote *Soli Deo Gloria*; Oscar Peterson's music is not labelled, but simply *is* (though perhaps not intended to be) *Soli Deo Gloria*.

So. Marriage and friendship. The one a covenanting, vowed bond; the other a stumbled-into liaison of personalities. Both share the contrapuntal complexities of deep human relationships and yet

*very pleasant have you been to me;  
your love to me was wonderful,  
passing the love of women.*

I would wish all men and women the blessings of marriage, a quiver-full of children, knowing that many

will not experience these.

But friendship? There's even a divine analogy. As Gerard Manley Hopkins puts it, Christ is our "first, fast, last friend."

(But, please, no Friendship Day: we wouldn't buy each other a bunch of freesias anyway. Bart and I would probably laugh the whole thing off under the grapevine while sharing its fruits.)

Curt Gesch teaches English at the Bulkley Valley Christian High School in Smithers, B.C.

**"The love of a friend, said David, was 'wonderful, passing the love of women.' I think David was right."**

\$12.75 for an extension cord?""). Commiserate about the hopelessness of leaders who don't read. Agree about hockey: it's fun after the fifth inning. Sing Genevan psalms as an antidote to the candied poison of "the little praise booklet in the pew rack." Look at the same beech tree 30 times a year, ask the same questions ("When will it bear?") and appreciate it more each time. Tell the same jokes, stories and "embroidered truths" to five different audiences and enjoy them more each time. Always

and agree *why* it is good. Drink coffee under the grape vine together (couldn't find a fig tree) for hours on end. Enjoy a smoke without feeling guilty. And so on.

The love of a friend, said David, was "wonderful, passing the love of women." I think David was right. Unnecessary is the courtliness that is a part of the continual wooing that makes a marriage both solid and fun. Also unnecessary is the anticipatory tentativeness. ("Sweetie?" "Yes?" "Wanna?" "Do

**"Marriage and friendship. The one a covenanting, vowed bond; the other a stumbled-into liaison of personalities."**

(true story)

among them were a lot people with arthritis. Ever since we found a cure for our arthritis, I always told my story. I knew that some of it would go in one ear and out the other, that some wouldn't listen. But some did listen, and I tell you, I have seen remarkable cures. But it's like the chiropractor said, it helped the one and not the other.

There was one lady, I remember... a new customer of mine... who came to the door on crutches. "Boy, you're in bad shape," I told her. She was full of arthritis. I told her my story. She said, "I want to try it." But, I came there week after week, and there was no change. I almost forgot about

it. But she told me, "I'll keep taking it; it won't do me any harm."

After half a year (I had almost given up on it, of course), she said, "You know what? I think I'm getting better." And she did get better. I have seen her going into a home years later, but I never saw the crutches again.

## Excuse my fingers

There is another case I remember, a striking case. It involves a lady from a rich home — I had millionaires on my route, alcoholics, everything. One time she came to the door to pay me for the delivery. She said to me,

"Excuse my fingers; they're swollen." It was true. In fact, both her hands were all swollen.

"Well," I thought to myself, "no matter who you are, I'll tell you my story. It's up to you to listen." So I told her, and she didn't say anything. It was some weeks later, I don't know how long, when I walked to the house. She stood on the step, opening and closing her hands. She said, "Don't you see it?" I couldn't believe my eyes. Her hands were all better.

I could go on. I have seen people with all sorts of arthritis, and have had ladies kiss me when the treatment worked. I tell you, when you

have arthr. s, that is an awful thing. And that's why I tell my story in *Calvinist Contact*. I am not saying that taking an orange a day and some codliver or halibut oil is a universal cure. But when it works, it is wonderful!

Peter Ellens is retired now. He lives in Niagara-on-the-Lake, Ontario.

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Entertainment



Cinema summaries

Marian Van Til

Pirates

**Rated Parental Guidance**  
**Stars** Walter Matthau  
**Directed by** Roman Polanski

Roman Polanski's *Pirates* is an old-fashioned, swashbuckling pirate movie which contains the kind of cinematography and graphic characterization only possible in this modern era of film.

Walter Matthau (believe it or not) plays the central character, Captain Red, and does a thoroughly convincing job, pegleg, lower-class English accent, and all.

The film is short on plot and has no lofty motive beyond being entertaining. Its main attraction is Polanski's uncanny knack for getting history (even fictional history) exactly right. From the first frame to the last, he — and his audience — are in that pirate world, slowly wasting away at sea while waiting to be rescued (and becoming a little loony in the process), or battling foppish French gentlemen. The \$2-million replica of an 18th-century galleon is a marvel of authenticity. So

are the costumes. And the characters are just as one imagines they should be.

This is not a movie for the squeamish (eating rats may not be your idea of a succulent evening meal). Nor is it for those who believe that cleanliness is next to godliness (Polanski knew that no self-respecting pirate would place a premium on bathing or fashion consciousness). There's plenty of earthiness, sweat and grease but nothing sexually explicit or excessively gory. (Some language is offensive; it's hard to imagine a pirate who wouldn't have sworn.)

The movie is long and the action sags in spots, but if you have an eye for historical detail or an interest in pirate lore, this is for you. *Pirates* makes no attempt to cater to the mainstream movie audience. It seems most concerned with evoking authentic pictures, which may be why it is doing poorly on this side of the Atlantic but is currently one of Europe's most popular films.



Heartburn

**Rated Adult Accompaniment**  
**Stars** Meryl Streep, Jack Nicholson  
**Directed by** Mike Nichols

*Heartburn* is based on Nora Ephron's thinly disguised account of her marriage to *Washington Post* columnist Bob Bernstein of Watergate fame. It doesn't take marriage very seriously (hence the satirical title).

A journalist who is a "confirmed bachelor" (read: notorious womanizer) seemingly changes when he meets a cookbook writer at ... yes, a wedding and marries her. But we find out he hasn't really changed. So one-and-a-half children later, his wife, who was thoroughly happy in their marriage, is wondering what went wrong.

She's not the only one. The audience

is given no hint as to why the marriage should fall apart, and in fact seems to have been conned — the script calls for the journalist to have an affair, but there's no reason, emotional or sexual, why any man in his situation would, even given his past. Dramatically — and realistically — the situation just doesn't ring true. The characters seem to be more caricatures than real people.

The comic moments in the film (which occur back in the good old days when the marriage was happy) don't make up for its sheer lack of principles and forced drama. Needless to say, actors of the calibre of Streep and Nicholson shouldn't have come near this script.

Nothing in Common

**Rated Parental Guidance**  
**Stars** Tom Hanks, Jackie Gleason, Eva Marie Saint, Hector Elizondo, Barry Corbin, Bess Armstrong  
**Directed by** Garry Marshall

*Nothing in Common* tries to combine both comic and tragic elements in an examination of the lives and values of a young, highly successful executive — an only child — and his much older parents. It succeeds fairly well.

Tom Hanks' character is, initially, a glib, womanizing yuppie with exceptional creative talent in advertising. His job and having a good time are all that matter to him. Serious relationships, including familial ones, seem to be something he is incapable of.

It becomes obvious that his father is responsible for passing those unsavory traits on to him. The elder man is even more superficial and philandering than his son, but he is a failure at his job as a clothing salesman. Son and father live in the same city but never contact each other, until the latter's wife, after 35 years of enduring an adulterous and silent marriage, reaches her breaking point and moves out.

At that point of crisis, parents and son start to gravitate toward each other. In establishing that contact, and in



struggling through a second major crisis together, the father and son who had nothing in common gradually come to understand and even love each other. And in the process their priorities change. (But not everyone lives happily ever after — they don't in real life.)

Despite the serious subject, there is some exceptional comic material in this film, particularly when all the creative talent at the ad agency brainstorm on new ad schemes. Tom Hanks shows himself to be a versatile actor, not just the slick comic figure of his earlier films. Gleason is also effective in this dramatic role. For city lovers, the Chicago loop is filmed to great advantage, lending the setting authenticity and excitement.

"About Last Night ..."

**Rated Restricted**  
**Stars** Rob Lowe, Demi Moore, Jim Belushi, Elizabeth Perkins  
**Directed by** Edward Zwick

"About Last Night ..." is an adaptation of a play by David Mamet. It revolves around four characters: a nonchalant but potentially sensitive young man (Lowe), his loud-mouthed, sex-crazed friend (Belushi), the attractive but typical woman Lowe's character falls in love with (Moore), and her strong-willed best friend (Perkins).

The serious romance happens unexpectedly (he is an avowed partier — he thinks; she's involved with her boss). The effect the relationship has on the lives of the two involved and on their two close friends is the film's main concern.

"About Last Night ..." presents an extremely realistic portrait of a lifestyle prevalent among secular, city-living, career-oriented singles. Because it is so

accurate, the characters' attitudes, actions and speech in relating to members of the opposite sex will undoubtedly offend Christian sensibilities. But the portrayal rings true (though not, certainly, with Christian morality) and it is that which makes the film linger in one's thoughts.

Life and relationships in near-21st century North America have become ever more complex and entangled. Though we Christians have an ultimate guide in Scripture to help properly deal with our sexuality, love, friendships and broken relationships, we can't escape those problems, nor do we always clearly see the right answers. It sometimes takes a look at the lifestyle and attitudes of non-Christians to make us realize anew what we have and what we should be doing. Though not a great film, this movie may provide that necessary look for some.

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## Focus on film

Stefan Ulstein

Parents and teachers often ask me to recommend films for young people. Usually they plan to rent a videotape and show it at a party, and they are surprised when I tell them I don't think it's a good idea. They know I'm a film buff who sees dozens of movies every year. I review films for magazines and radio stations, and I even teach a class on cinema. I go to critics' screenings of all kinds of films, and I often take my own children to the movies. So why, they ask, won't I recommend a film for their party?

My main reason has to do with the way the film is going to be watched. Usually these parents are looking for escape entertainment that is not patently offensive or for a message film that will drive home a point. Given their expectations, I could recommend something completely innocuous like *The Care Bears Movie*, but teenagers won't enjoy that. On the other hand, I could recommend a Christian film like *The Hiding Place*, but there just aren't that many good Christian films available, and pretty soon the kids will be watching the same thing over and over again.

Narrative films are a form of entertainment, but they are also much more than that. A good film is one that makes a statement while entertaining its audience. Films should be viewed with the same critical eye that we use to read a book, and that can't be done very well in a gym or a basement full of partying teenagers.

When I tell people this, they often accuse me of taking all the fun out of going to the movies. "I just go to the movies to be entertained," they say. "I don't want to have to think about weighty issues, and I don't want to be offended." But they aren't really hearing what I'm trying to say. I like movies. I also like books and music and drama. But I enjoy them on many levels.

### Suspend disbelief

On the most superficial level, movies provide an escape just as books do. Like a good novel, a good film creates an imaginary world for us to enter. We suspend our disbelief and let fiction become reality, siding with one of the characters in the conflict. We allow the protagonist's cause to become our cause and share his or her pitfalls and triumphs. But this is precisely where films and novels differ. By their nature, books are more interactive than films. In other words, the reader imagines many of the sensory images, and if those images become offensive or disturbing, he or she can stop reading and reflect on the images. Because the reader sets the pace there is more opportunity to consider the story while it is unfolding.

Film, on the other hand, supplies us with the sound, the pictures, and the pace. Once the film starts rolling, it keeps rolling, carrying us along with it until it stops. There is nothing inherently wrong with that — dramatic productions and musical performances operate in the same way — but seeing a film requires us to develop different ways of interacting and taking control. When we go to a film with a friend, we suspend our disbelief for the duration of the screening, but

when the film is over we can talk about it, ask questions, and sort through what we have seen. When a roomful of youngsters watch a movie they will probably not give it the kind of analysis that they might if they were with an adult. There is always the option of having a teacher or parent lead a discussion, but most teenagers will probably just tune out. It's not much different when a group of teens go to the local theatre. If film is merely an escape, a light diversion, there will be little discussion or reflection.

### Developing discernment means taking chances

Most adults know this, so they try to point kids to inoffensive, light entertainment that won't raise any difficult questions or expose them to anything immoral or profane. That's understandable, but it inadvertently works against the cause of Christian education. True education is based upon discernment, sorting through ideas and testing the spirits, and it requires that we take chances. This is what happens in a good English class. We often assign books and plays that reflect un-Christian ideas, but we don't ask students to just sit around at a party reading Plato, Shakespeare, or Tennessee Williams. Instead, we guide them through their reading, helping them enjoy the art while sorting through the ideas.

This doesn't happen frequently enough with movies, however. We often try to put our kids' minds on hold when they watch films. But it doesn't have to be that way. There are many fine films that parents can watch with their kids if they are willing to discuss the films with their youngsters, treating cinema as serious art. Going to the movies can be fun, and it can be a great way for parents and kids to enter into meaningful discussion. Good films, like good books, can be appreciated on several levels; they can speak to viewers of many ages.

### Beyond entertainment

When he was in early grade school, my son Kenji saw the German film *Das Boot* with some relatives. Because the film was in German with English subtitles I wondered how much of it he really understood, so I asked him to tell me



"The film industry has ... made family film viewing something of an anachronism."

about it. "It was about some guys who were protecting their country from invaders," he told me. "They were in a submarine, and they torpedoed the enemy ships."

"Did you know that your grandpa was on one of the ships that they tried to torpedo?" I asked. "Grandpa was petty officer assigned to the depth charges, and he guarded those freighter convoys as they entered and left Halifax harbour. He helped sink some German U-Boats."

Kenji was puzzled. "Why did he do that?" he asked.

Rather than plunging into a long history lesson, I went to a local video outlet and rented the British film *The Cruel Sea*. We took it home and watched the story of an English sub-hunting crew, which Kenji found every bit as compelling as *Das Boot*. After the film we looked at a map of the Atlantic Ocean and talked about sea lanes and the task of supplying Britain. I explained the Nazi occupation of Europe and the eventual liberation by the Allies.

"So who do you think were the good guys and who were the bad guys in these two movies?" I asked.

"Well, Dad," he replied, "I think that neither crew was bad. They weren't the ones who started the war; all they were trying to do was defend their homes. I guess that's sin."

Kenji was exposed to some fairly intensive situations in those films, but he also managed to learn something very important about the nature of war and the tragedy of following the destructive policies of an evil government. That's not to say that the

movies weren't good entertainment, because they were. They were suspenseful and tightly plotted; the characters were believable and fully dimensional. But the experience went beyond mere entertainment.

### Best films deal with real issues

The best films are those that deal with real issues. Even if they are set in an imaginary world of the future, they have an historical perspective and deal seriously with the human condition. If we take our kids to the movies just to entertain them and provide a pleasant diversion, they will learn that movies are not to be taken seriously. When they are older, their tastes may change, but they'll still be looking for something easy to digest rather than something that will challenge and stretch them.

One of the better films of the past few years is *El Norte*, the story of two Guatemalan Indians who flee military repression and cross the U.S. border as illegal immigrants. It's a technically brilliant film with beautiful photography, strong characters and a fine cast. But beyond that, it is a story about injustice and hope on a personal scale. Focusing on a brother and sister who

desire only the basic necessities of life, *El Norte* deals with issues of justice on a personal level, thus opening a whole new perspective on the larger problem of illegal aliens. It is, however, an R-rated movie because of a few profanities uttered by profane characters and some violent acts committed by violent people. *El Norte* is not a film for small children, but it is a fine film for mature teenagers and their parents. It takes a complex and troubling topic and treats it with unblinking realism.

But at the same time *El Norte* was being screened in small theatres, a runaway hit called *Night Shift* was packing in teenager audiences. *Night Shift* was a PG-rated comedy about two guys who start a brothel in the city morgue. Despite its lack of nudity, profanity or violence, *Night Shift* is an immoral film because it takes a modern tragedy — prostitution — and treats it as a lark. The filmmakers would have us believe that prostitution is simply another career choice for a young woman and they play it for cheap laughs. Nowhere do we see anything approaching a real examination of prostitution — the cruelty, the exploitation or the rampant drug addiction. *El Norte*, despite its R rating, is a moral film because it looks sin and injustice in the eye and calls it what it is. Christ tells us that the truth will set us free, and in any form of art or communication this is an ultimate concern for the Christian: does it deal truthfully with its topic? It is not so much the subject matter that should concern us, but the truthfulness of the filmmakers' approach to the subject.

This is not to say that films like *El Norte* should be watched casually or that parents should start packing their kids off to R-rated movies, but the criteria for choosing a movie must go beyond a rating assignment by the Motion Picture Association.

Years ago, before the Motion Picture Association of America began rating films, studios followed specific

Continued on page 14 ...

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## Community

# Family conference "unforgettable" and "heavenly"

John H. Martens

FORTERIE, Ont. — The weekend of August 1-4 saw great numbers of people who with God's help endeavour to place their earthly pilgrimage under the light of Holy Scripture, converge on the grounds of Niagara Christian College. They came to attend the 28th Annual Niagara Family Conference, organized by Toronto's Institute for Christian Studies (ICS).

### After fear was put aside

As first-time participants, my spouse and I eagerly anticipated the event. We knew that the ICS is an active and highly respected institution for higher learning. We also knew that certain views held by its professors have been shrilly and vociferously assailed. But

this emotion we identified as fear, to enter upon some of the most rewarding days of our lives.

### Broken for you, Susan

Unforgettable was the celebration of the Lord's Supper under the supervision of Fellowship Church in Rexdale. Imagine having your neighbour tell you, naming you by your first name, that the body of Christ was broken for the forgiveness of your sins. Imagine seeing a young mother in front of you breaking off a piece of bread to give to her little daughter beside her, telling her the same joyous message.

Oh, I know, admitting children to the Lord's table is a controversial issue. But it is difficult to picture the Lord Jesus excluding children from His table, had we been able to ask Him for His opinion.

### Things that impressed

What impressed us most was the moderation invariably shown by all speakers, be they keynote speaker, workshop leader or worship liturgist. No advocacy of wild notions of change. "Change," by the way, was the theme of the conference.

What further impressed was the singing. The angels in heaven must have smiled when the voices of God's people ascended in praise of our Redeemer. I was reminded of the answer Russian envoys brought back in A.D. 988. Russia's ruler St. Vladimir had sent emissaries to Byzantium to find out whether Orthodox Christianity should be introduced to hitherto pagan Russia. "We did not know whether we were on earth or in heaven," they reported to the Tsar, after having attended a service in Byzantium's Holy Spirit Church with its splendid choirs.

What impressed was a sense of friendship and unity.

What also impressed was the



Photos: Carol-Ann Veenkamp (ICS)

Approximately 1,300 people gathered to worship Sunday morning at the 28th annual Niagara family conference. Left: Dr. Richard Mouw, keynote speaker at the conference.



prayers offered on behalf of the detractors of the ICS.

### Amen means au revoir

To stick to musical terms, among all the harmonious notes

one of the most euphonious must have been the observation by the keynote speaker that we must be "a community of memory." We must hold in honour the stalwarts of the faith who went before us. Let every student of history say, "Amen."

Not having mentioned the names of the various speakers and leaders does not detract

from the contribution these gifted men and women made. Thanks to them the conference was a unique spiritual experience for us. Will we be back next year? You bet we will, *Deo volente*: God willing.

John Martens is a student of history and freelance writer living in Listowel, Ontario.



Photo: Carol-Ann Veenkamp (ICS)

Conference goers enjoyed a reading by Hugh Cook from his book *Cracked Wheat*.

much of this opposition has been fueled by ignorance. Ignorance, as we know, breeds fear. Both my wife and I were very happy, however, after having successfully overcome

**Next week  
Calvinist Contact  
will have the  
back to school  
issue.**

## Focus on film

... continued from page 13.  
guidelines regarding violence, language and sexual themes. Because they avoided explicit references to these controversial elements, films of that time were less offensive to general audiences. But in this era of sophisticated marketing, producers have found that it's far more lucrative to select a target audience based on age, education and income, and then advertise to that audience. The positive side of this policy is that parents can steer young kids away from patently unsuitable films. The flip side, though, is that parents and kids rarely see movies together.

Kid films like *The Care Bears Movie* play to toddlers while teenagers sneak off to see *Porky's*. The film industry has thus made family film viewing something of an anachronism.

### Careful viewing can be taught

One response to this dilemma is to avoid films altogether, but that's a little like avoiding books on the grounds that most best sellers are sleazy romances or macho adventure yarns. A look at the book rack at any supermarket should be enough to dispel the myth that novels are inherently better than movies. Most of the books published today are as lacking in moral and artistic substance as most of the movies, but we don't teach our children to read so that they can devour Harold Robbins' latest potboiler; instead, we teach them to read so that they can be exposed to the best in literature. We can do the same with films if we want to, but it takes a bit of planning and research.

The first place to start is with movie reviews. Most newspapers and many magazines feature film reviews, and although we may not agree with the reviewers' tastes, we can examine their reasons for liking or disliking a film. If a critic recommends a film because it's erotic or action-packed, that could be a signal to stay away, but if he or

she likes it because it deals with serious issues, it might be worth a try. Many Christian magazines, including this one, also include film reviews, and these reviews generally focus on the films' moral and ethical dimensions.

Word of mouth is another good indicator. If people you know and respect like a film, ask them why they liked it. Ask what they disliked too.

Finally, you are the one who knows your child better than anyone else. Some kids are more mature than others, and some are more readily frightened or upset. Look at the kinds of books and magazines your child reads, and try to choose movies that seem to be about those kinds of issues. Choose films that will challenge your kids without confusing them, and then go with them. Sit with them and check their reactions, and when the film is over, set some time aside to talk about the film and get their impressions and interpretations.

Films are as much a part of the intellectual life of our culture as books were in Charles Dickens' England. As parents we can and must teach our children discernment so they can select and view films thoughtfully and carefully.

Stefan Ulstein teaches English and communications at Bellevue, Washington, Christian High School. Reprinted with permission of *Christian Home & School*, May/June 1986.

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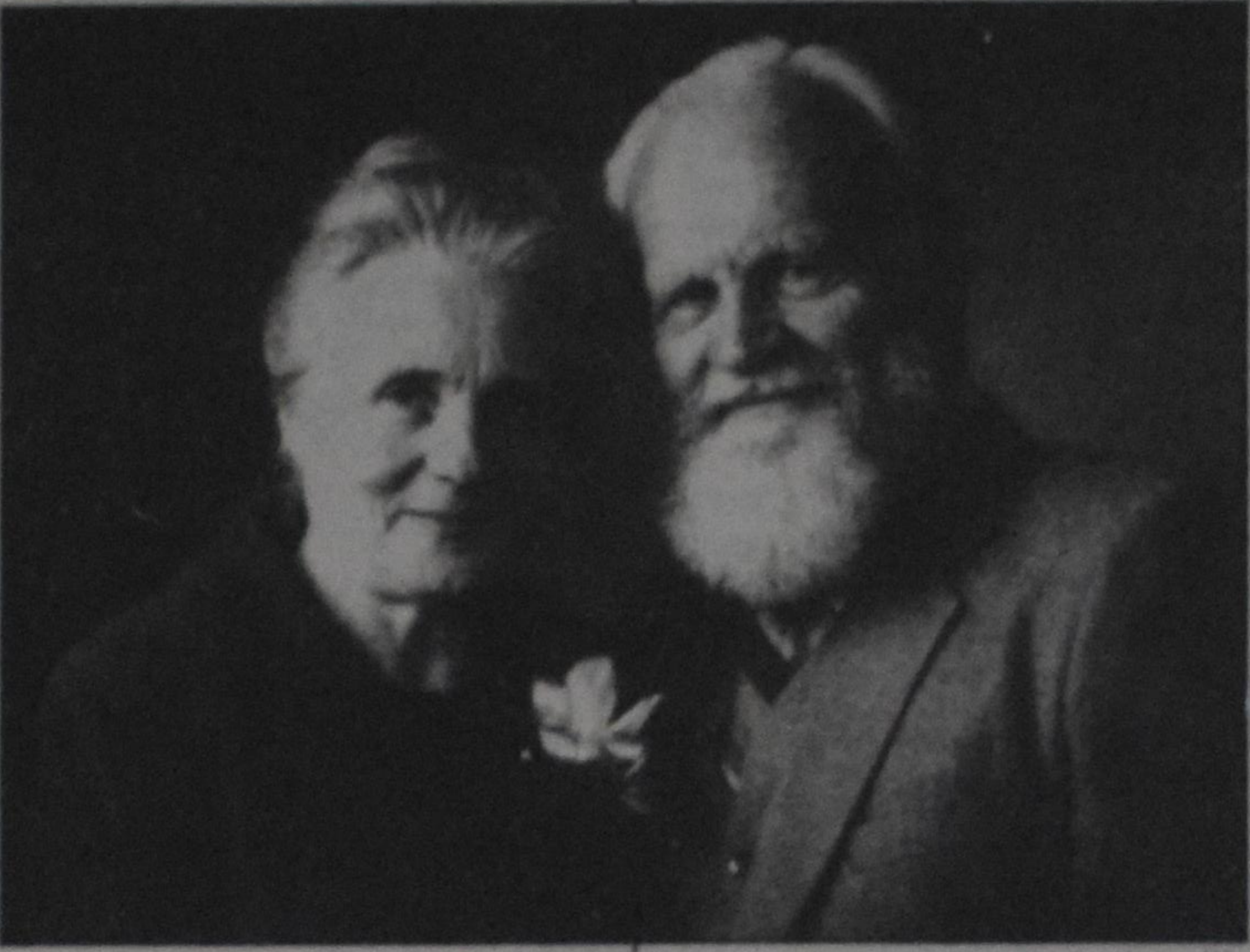
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Thanks	Anniversaries	Anniversaries	Anniversaries	Anniversaries
<p><b>GEERTS:</b> Thanks to all who made our 45th wedding anniversary a day we will never forget. Thanks for cards, flowers and gifts. Great was His faithfulness over us. Nell and Geert Geerts, 278 Sanatorium Rd., Hamilton, ON L9C 2A1</p> <p><b>VERDONK:</b> To our children, grandchildren, friends and church members, for all the expressions of love, cards and best wishes, a heartfelt thank you on the occasion of our 40th anniversary. Praise to the Lord who has kept us in His love all these years! Teun and Adrie Verdonk, Hamilton, Ont.</p>	<p>1961 August 25 1986 On Monday, August 25, 1986, D.V., we hope to celebrate with our parents, PETER and LONI MARCUS (nee Van Egmond) their 25th wedding anniversary. With love from their children: Margaret &amp; Kirk (boyfriend) Marlene &amp; Tony (boyfriend) Sandra Nancy Happy anniversary Mom and Dad. We wish you many more happy years together! Home address: 22 Beachview Dr., St. Catharines, ON L2N 3W3</p> <p>Marum, Gr. Brampton 1931 September 3 1986 With praise and thanksgiving to our God and Father, we wish to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents, KEN and ANNA RIEMERSMA (nee Gjaltema) "Commit your way to the Lord; trust in Him and He will help you." (Psalm 37:5) Congratulations, and all our love: Dicky &amp; Len Joad — Calgary, Alta. Jake Riemersma — Fergus, Ont. Rieney &amp; Carl VanderSluis — Orangeville, Ont. Harold &amp; Alice Riemersma — Thorold, Ont. Sam &amp; Anita Riemersma — Burlington, Ont. 23 grandchildren, eight great-grandchildren. Best wishes only. Home address: #609 Covenant Tower, 7900 McLaughlin Rd., Brampton, Ont.</p> <p>Franeker, Friesland Barrie, Ont. 1936 September 5 1986 DIRK and AKKE SCHIPHOF (nee Tot) With thankfulness to our Lord, we rejoice with our parents and grandparents as we celebrate their 50th wedding anniversary together. May the Lord continue to bless you and keep you for each other and for us for many more years to come. Congratulations Dad and Mom with love from your children: John &amp; Helen Vander Meer Don &amp; Jenny Van Kalsbeek Appi &amp; Susan Sikkema Anne Polstra Debbie Schiphof and your 16 grandchildren and seven great-grandchildren. Home address: 18 Ferris Lane, Barrie, ON L4M 2X7</p>	<p>1946 September 4 1986 With thankfulness to God we announce the 40th wedding anniversary of our parents and grandparents, SIETSE and JO VANDERBOOM (nee Koolstra) May the Lord continue to be the light on your path. It is our prayer that God will bless you for many more years for each other and your family. With love from: Theo &amp; Rens VanderBoom; Teresa, Mark, David, Karen — Whitby Chris &amp; Jim VanderKooy; Sheldon, Michelle, Tricia, Sarah — Ancaster Margaret &amp; Jack VanderKooy; Steven, Timothy, Rachel, Leisha — Simcoe Home address: 897 Baltimore Dr., Mississauga, ON L5J 2R4</p>	<p>With praise and thanksgiving to God, we wish to announce the 50th wedding anniversary on August 28, 1986, of our parents and grandparents, BAUKE (Bob) and ANNA SPAN (nee van Hof) May God continue to bless you and keep you in His care for many more years. Congratulations and love from your children and grandchildren: Nel &amp; Stan Klooster; Anna, Bob, MaryLou, Ed — Kenilworth, Burlington Gloria &amp; Ben Vandehoeck; Marianne, Wendy, Arlene — Barrie Sjanie Procee; Jeff, Janice — Barrie Bob &amp; Mary Span; Rob, Derek, David, Carolyn, Sherri Lynn — Alliston Andrew &amp; Denise Span; Andy, Sherri — Calgary, Alliston, Barrie Anneke Anderson; Glenn, Beverley — Toronto Maryke Span — Alliston Djoke &amp; Willy Huyssen; Pieter, Carmen, Emily, Teague — Barrie Debbie &amp; Peter Heine — Oakville Open house on August 30, at Shilton Hall, St. John's United Church, 56 Victoria St. E., Alliston, from 2:00 - 5:00 p.m. Best wishes only. 333 Victoria E., Alliston, ON L0M 1A0</p>	<p>Canning, NS Waterdown, Ont. 1961 August 25 1986 "You are not your own, you were bought at a price, therefore honour God with your body." (1 Cor. 6:19,20) The most joyous of occasions is when a man and a woman join together as one to share their life together as husband and wife. With much thanksgiving to God, we wish to announce that for 25 years our parents, DON and SINY VANDERLAAN (nee Gerrits) have shared their lives together. Mom and Dad, we have learned much about love and life through you. Your love for each one of us has always been very clear. It is our hope and prayer that the Lord will give you many more years together, not only for each other but also for all of us. Love always, Yolanda &amp; Bob Sorensen — Chicago, IL Hettie &amp; Robert Verduyn; Trevor — Waterloo, Ont. Denise &amp; Len Vanderlugt (boy-friend) — Waterdown, Ont. Henry — Waterdown Duane — Waterdown Scott — Waterdown Home address: 711 Robson Dr., Waterdown, ON L0R 2H0</p>
Births	Obituaries	Obituaries	Obituaries	Obituaries
<p><b>BRON:</b> We praise and thank God for the birth of our son, JEFFREY MARK, born on July 26, 1986. Jeffrey is a brother for Eric. He is the second grandchild for John and Gerry VanZeumeren of Truro, N.S., and the third for John and Winnie Bron of Mt. Brydges, Ont. Allen and Brenda Bron: R.R.#2, Truro, Nova Scotia B2N 5B1 (temporary address)</p> <p><b>PASSCHIER:</b> John and Sandra (nee Van Dyke) thank God for the safe arrival of MICHELLE LYNN, born July 22, 1986, weighing 7 lbs. 10 1/2 oz. Proud grandparents are Ralph and Alice Van Dyke of Kitchener, Ont., and Anton and Jenny Passchier of Blyth, Ont.</p> <p><b>VANSPPROSEN:</b> Simon and Audrey are very happy to announce the birth of yet another girl, JENNIFER KIM, born Thursday, July 17, 1986, weighing in at 9 lbs. 14 oz. Another sister and playmate for Steven, Michelle and Holly. Sixth grandchild for Edward and Janel Zwart of Grimsby and fourth grandchild for Simon and Maaikje VanSprosen of Brantford. R.R.#7, Blossom Ave., Brantford, ON N3T 5L9</p>	<p>On June 13, 1986, Mr. and Mrs. Roelof and Janny Bootsma (nee Fiederus) of Calgary, Alta., celebrated their 40th anniversary together with all their children and grandchildren. Although Mrs. Bootsma was confined to her hospital bed, it was an extremely blessed occasion. On August 8, 1986, the Lord took to Himself, Mrs. JANNY BOOTSMA Yet the Lord has been merciful in providing relief from her tremendous suffering and He has also, in the midst of our grief and loss, given cause for rejoicing in the celebration of the birth of DAVID GERRY Bootsma born to Ron and Marcia on Saturday, August 9, 1986. He is the 17th grandchild of Mr. and Mrs. Bootsma. "I will never leave thee, nor forsake thee." (Hebrews 13:5b) On July 25, 1986, God took home to be with Him, our dear daughter-in-law, sister-in-law and aunt, MARGJE JONKMAN at the age of 45. May God comfort her husband Nick, and children Wilma, Anne-Marie and Mark. Margje will no longer suffer here on earth, but will rejoice in heaven. "Even though I walk through the valley of the shadow of death, I fear no evil; for you are with me; your rod and your staff they comfort me." (Psalm 23:4) Fondly remembered by: Mrs. Geertje Jonkman Robert &amp; Diane Odolphy; Chris, Phil Bob &amp; Gerda Jonkman; Rob, Jamie, Janice Walter &amp; Lammy DeRuiter; Lisa, Greg, Roselyn Home address: R.R.#2, Wyoming, ON N0N 1T0</p>	<p>On August 3, 1986, the Lord took unto Himself our beloved husband, father, grandfather and great-grandfather. 1 Thessalonians 4:13, 14. LOUWRENS (Lawrence) JAKOBUS VEERMAN Of 514, 5th St., E., Cornwall, Ont., in his 77th year. Beloved husband of Catherina J. VanderSteenhoven. Predeceased by former marriage partner Antje Vander Veen (1913-1958). Beloved father of: Andy &amp; Edith Veerman — Fenwick, Ont. Shirley &amp; Leo Heidinga — Westbrook, Ont. Heine &amp; Hennie Veerman — R.R. No. 4, Winchester Linda &amp; Norman Augi — Cornwall Harry &amp; Linda VanDalen — Bancroft, Ont. John &amp; Heather VanDalen — Toronto Eric &amp; Aline VanDalen — Trenton Nick &amp; Linda VanDalen — Cornwall Beloved son of the late Adrianus L. Veerman and Melletje VanDer Meulen. Beloved brother of Grietje and Jouke Boorsma of The Netherlands, Hielkje and Jurjen DeVries of Cornwall, Pieter and Mintje Veerman of The Netherlands. Predeceased by one sister Anna DeVries. Also survived by 28 grandchildren and five great-grandchildren. The funeral services were held at Immanuel Chr. Ref. Church on Wednesday, August 6, 1986, at 2 p.m. Interment at Woodlawn Cemetery.</p>	<p>Classifieds continued on next page</p>	

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Classifieds/Events

Obituaries	Employment Wanted	Teachers	For Rent	Accommodation
<p>On Sunday, August 10, 1986, the Lord took to Himself His child,</p> <p><b>ALICE KOOPS</b> (nee Drent)</p> <p>at the age of 77.</p> <p>Dearly missed by her husband Lucas Koops, Toronto, Ont. and children:</p> <p>Gay &amp; Theo Heikamp — Mississauga, Ont.</p> <p>Ann DeJonge — Hamilton, Ont.</p> <p>Herman &amp; Rini Koops — London, Ont.</p> <p>John Koops — Toronto, Ont.</p> <p>Irene &amp; Bill Mirkovich — Gabriola Isl., B.C.</p> <p>and by 16 grandchildren and six great-grandchildren.</p> <p>Funeral service was held in the First Chr. Ref. Church of Toronto, Ont., on Thursday, August 14, 1986, followed by interment in Mount Pleasant Cemetery, Toronto, Ont. Rev. J. Geuzebroek officiating.</p> <p>Home address: 356 Manor Rd., E., Toronto, ON M4S 1S2</p> <p>"Safe in the arms of Jesus."</p> <p><b>JOEL FREDERIK WILSON</b></p> <p>April 19, 1986 — August 12, 1986</p> <p>Lovingly remembered by parents, Paul and Theresa Wilson and brother Eric.</p> <p>Grandparents: Stu and Jackie Wilson of Tucson, Arizona, and Frederik and Bernice Boven of Rexdale, Ont.</p> <p>He came to us for just a while, But long enough to see him smile. Curly hair and big blue eyes, We sometimes wonder why babies die.</p> <p>Jesus took him, our little Joel. But someday we will see him whole.</p> <p>(Poem by his Aunt Ruth)</p> <p>Home address: 2985 Glace Bay Rd., Mississauga, ON L5N 2J9</p>	<p>Male, age 25, willing to relocate, seeks employment with <b>poultry operation</b>. Seven years experience with broilers, eviscerating plants and with layer operation. Call Fred Van Rooyen (902) 569-3731 or 569-2097, R.R.#5, Charlottetown, PEI C1A 7J8</p> <p><b>Hairstylist</b> looking for work. Will graduate from Glamour Plus School of Hair Design in Sept. Willing to relocate. Please contact: Kim Rhebergen, R.R.#5, Cobourg, ON K9A 4J8; telephone: (416) 372-4149.</p>	<p><b>CHATHAM:</b> Calvin Christian School Society of Chatham, Ont., will require services of a <b>kindergarten teacher</b> to fill an interim position. Duties to commence in November, 1986. For further information and application write to: Mr. John Postma, Principal, Calvin Chr. School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: 1-519-352-4980 (school) or 1-519-352-7427 (residence).</p>	<p>Two bedroom apartment with fireplace in St. Catharines, Ont. Non-smoking preferred. Available immediately. \$550 per month, includes all utilities. Phone: (416) 685-6760.</p>	<p>Room available, minutes from Redeemer, walk to CRC, suitable for 2 students. For info. call 648-3170.</p>
	<p><b>Ministers</b></p> <p><b>Guest Ministers</b></p> <p>Covenant CRC of Barrie, Ont., is in need of <b>pulpit supply</b> for the Sundays of August 31, September 7, 14 and 21. If you are vacationing in Central Ontario and would be willing to help us, please let us know soon. Contact: John Visser, 523 Sunnidale Rd., Barrie, ON L4M 4S4. Ph: (705) 728-2102.</p>	<p><b>Accommodations Wanted</b></p> <p>A girl attending Humber College is seeking accommodations for the school year. Call Yvonne (705) 435-7278.</p> <p>19-year-old male student at the University of Waterloo seeks accommodation for the coming school year. Willing to rent room or share apartment. Call Albert at (519) 348-9590 (Mitchell).</p>	<p><b>Accommodation</b></p> <p><b>Expo '86 accommodations for rent</b></p> <p>A 2 bedroom new duplex, sleeps 6. No pets. \$100 per night. Call (604) 522-1940.</p> <p>Visiting the 1986 <b>International Plowing Match</b> in Stirling, Ontario? (Sept. 16-20) <b>Bed and breakfast</b> available. Proceeds to go to our three local Christian schools. Contact: Bill Winkelhorst, R.R.#3, Brighton, ON K0K 1H0. Tel: (613) 475-0674.</p> <p>Christian family in Burlington, Ont. area would like to take in two boarders. Separate bedrooms. To apply, phone (416) 681-0290.</p>	<p><b>Vacations</b></p> <p><b>Lang's Resort and Campgrounds</b> Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.</p> <p>Write or phone for brochure:</p> <p><b>Lang's Resort and Campgrounds</b> R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p> <p><b>An ad in C.C. gets results — Why not place one next issue?</b></p>

JUBILEE CONCERT

by the Choirs and the Brass of the Ontario Christian Music Assembly

**Roy Thomson Hall**

Thursday, October 23, 1986

8:00 p.m.



Leendert Kooij  
Director



Youth Choir



Reinata Heemskerk  
Alto



Concert Band



Sander van Marion  
Organ & Piano



120 Voice Mixed Choir & Brass Quintet



Andre Knevel  
Organ & Piano

PROGRAM

The program includes:

- Several major Choruses from Oratorios, of Haydn and Handel.
- Several Alto Solos.
- Pieces for Alto Solo and Choir.
- Marches by the Band.
- Some Organ and Piano Solos.
- Audience Participation in several Places.
- Several Youth Choir pieces.
- Many other Spirituals and Songs.



Seating Plan  
ROY THOMSON HALL

■	\$12.00
■	\$10.00
■	\$8.00

Order your tickets from: Ontario Christian Music Assembly  
90 Topcliff Avenue, Downsview, Ontario M3N 1L8 • Please enclose payment.

Personals

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967.

For Sale

Reed organ; 8 ranks, full pedal, 2 man. \$1450 as is. 648-6585, Tues. - Sat.

Bradenton, Florida, Orange Grove Park. Mobile home 36 x 10, air, carpet, fully furnished, bedding, dishes, pots and pans, toaster oven. Base heater, T.V. included. Walking distance to Chr. Ref. Church, stores and restaurants. Price \$6,500.00 Canadian. Available September 1, 1986. Phone 416-634-5074.

Worship Service

While vacationing in Grey and Bruce Counties join us in worship at the Hanover CRC, meeting at the Townhall, corner of 10th St. and 10th Ave., Hanover, Ont. Morning worship 10:00 a.m., afternoon 12:30 p.m. Potluck lunch.

Business

Must sell! Established **Bobby Lawn Spray Franchise**. For further information write to P.O. Box 2291, Peterborough, ON K9J 7Y8.



# Events/Classifieds

## Help Wanted

Sick of school?  
Wanting to work?  
I have the job for you!  
I will train you on a dairy farm; no experience needed. Male or female. Live in. Please include your telephone number when you reply to Box #2436, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3

We are looking for a reliable, responsible person to work in our greenhouse range, located in the Niagara Peninsula. We grow flowers — year-round. The position includes a large variety of jobs. Wages negotiable. For more information please call: (416) 643-1628.

## Vacations

### Lakewood Christian Campgrounds

R.R.5, Forest, ON N0N 1J0  
Phone: (519) 899-4415  
or (519) 337-6031

Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

### Sandy Bay Cottages Rice Lake, Ont.

"A family resort"

Come and enjoy all the improvements we have made over the past four years. Comfortable house-keeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.

## Business

**Evangelistic materials in Arabic.** Also, a handbook in English, *The Bible & Islam* (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to: Thrift Carb 10731 King. Geo. Hwy. Surrey, B.C. V3T 2X6

## Teachers

**BOWMANVILLE:** Knox Christian School in Bowmanville is receiving applications for a possible opening for a grade two teaching position. Please forward letters of application to Knox Chr. School, R.R.#1, Bowmanville, ON L1C 3K2, attention: Mr. Bill Helmus, principal.

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Coordination in Development  
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\$10. \_\_\_\_\_ \$25. \_\_\_\_\_ \$50. \_\_\_\_\_ \$100. \_\_\_\_\_  
\$500. \_\_\_\_\_ Other \_\_\_\_\_ Thank you!

## Help Wanted



## CONSTRUCTION SUPERINTENDENT

10 years experience in commercial and industrial construction procedures required.  
Must have strong carpentry background.  
Offering excellent remuneration and health and dental care package.

R.R.#7  
Guelph, Ont. N1H 6J4  
Bus. (519) 822-6214

Ike Van Soelen  
President  
Res. (519) 822-2491

### Organist and Choir Director required

Applications or inquiries may be made in writing to: Chalmers Presbyterian Church, 200 Mountain Park Ave., Hamilton, ON L8V 1A2

Widower with two boys, living in Surrey (in the metropolitan area of Vancouver, B.C.) is in urgent need of *Christian lady* to do the **household duties**. For further specifications of the work involved, contact me collect at 604-581-8857.

Retail drapery firm in southwestern Ontario requires part-time **decorator/salesperson**. Duties include designing and selling window coverings in the store and customer's home. Experienced preferred but will train the right person. Good working condition and flexible hours. Wages commensurate with experience. Send resume to Box #2437, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

**NEEDED: greenhouse worker.** Permanent job or part-time. Call (416) 562-7321.

Person on **Jersey dairy farm**, year-round, live-in. Contact: Bill Griffioen at (705) 357-3860 or write R.R.#2, Sunderland, ON L0C 1H0

Stair company in London is looking for **stair assemblers**. Should have some knowledge of woodworking. Experience preferred. Will be able to start immediately. Phone: (519) 451-5460 between 9 and 4.

A Christian day care requires a **teacher with an E.C.E. diploma**. Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2; (416) 839-1842. Attention: Sue Van Dijk.

Hamilton, Ont.: (Central Mountain). Looking for someone reliable to **houseclean** ½ day per week starting in September. Call Gladys at 389-9985.

## Ontario Singles Fellowship Day

To be held  
September 27, 1986

Our theme for the day is "Serving the Lord as Individuals, Together," with guest speaker Dr. Harry Van Belle. The day includes workshops, fun and entertainment for all singles, adults, widows, widowers and single parents. The registration is \$35, which includes dining on the Island Queen while cruising the Thousand Islands. It will be held at the First Christian Reformed Church, Kingston, Ontario.

Registration to be sent no later than August 26, 1986 to:

Single Fellowship Day  
Bill Kastein

P.O. Box 275, Kingston, Ontario K7L 4V8  
or call Harriet (613) 542-3257  
or Martha (613) 389-3576

## Waterloo Christian Reformed Church

Great Hall, Conrad Grebel College  
corner Westmount/University

WELCOMES  
STUDENTS, PARENTS, FRIENDS

to a special student service  
September 7, 1986 at 10:30 p.m.  
lunch provided for new students and their parents

Huron Campus Ministry  
Chaplain Graham E. Morbey  
886-1474  
Jan van Stralen  
576-9688

## Help Wanted

### Ontario Christian Reformed Church School Association

### 29th Annual Convention

Saturday, September 13, 1986

being held in London Bethel Christian Reformed Church

Theme: Building the Body of Christ

Speaker: Rev. J. Klomps

For more registration information call

Wendy Pauw, Secretary

519-836-5049

## SPEELMAN'S BOOKHOUSE LTD. IS MOVING

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## ATTENTION ONTARIO

If you were in Marquette, MI in 1984 or in Waterloo, Ontario, and in Newport, Rhode Island in 1985, you'll remember this "Christian Contemporary Singing Group."

We are proud to  
present  
from  
Grand Rapids, Michigan

## Homeward Bound

on  
September 26, 27, 1986

at

Listowel District Secondary School

For tickets (\$5.00 each) call or write:

Debbie Meinema  
424 Elma St. E.  
Listowel, Ontario  
N4W 2E5  
1-519-291-1492

or Agnes VanDyke  
475 Binning St., W.  
Listowel, Ontario  
N4W 1G7  
1-519-291-4513

## Queen's University

## Geneva Fellowship has found a home.

Join us for a celebration of our new location, 104 Queen's Crescent, Queen's University Campus, Kingston, Ontario.

Open house,  
September 14, 2-4pm.

Fellowship supper,  
September 17, 5:30pm.



Geneva Fellowship  
104 Queen's Crescent  
Kingston, Ontario  
K7L 2S8

Dr. Bill Van Groningen,  
campus pastor,  
544-3802



# Dutch



## Onder de streep

John Van Harmelen

'k Moet maar meteen nog iemand anders bij u introduceren, John Newton's vriend: William Cowper, geboren te Berkhamstead 15 nov. 1731, gestorven East Dereham, 25 april 1800.

Hij zag overal tegenop. Tenslotte was er een domineesgezin dat zich over hem ontfermde. Hij nam zijn intrek bij Rev. en Mrs. Unwin. Toen Rev. Unwin stierf in 1767 wist John Newton Mrs. Unwin en haar gezin over te halen naar Olney te verhuizen. Cowper voegde zich bij dat gezin, en bleef negentien jaar in Olney en werkte samen met Newton op allerlei gebied. Samen produceerden zij de

Olney Hymns (1779) één van de belangrijkste verzamelingen van Engelse hymns.

William Cowper dichtte een poem in 1785 (The Task) dat beroemd werd. Recensies vertelden dat hij de grootste dichter was van zijn tijd door zijn vertaling van Homerus. Mrs. Unwin stierf in 1796 en William Cowper vier jaar later. Enkele van zijn gedichten zijn erg bekend: "God moves in a mysterious way" en "Oh for a closer walk with God."

### Cowper beter dan Newton?

De Olney hymns werden gedicht door

## John Newton and William Cowper

John Newton (280) en William Cowper (68) om gebruikt te worden in de wekelijkse gebedssamenkomsten, ze waren toen niet bestemd voor gebruik in de officiële eredienst.

Over het algemeen zegt men dat de gedichten van Cowper beter zijn dan die van Newton. Uiteindelijk is het net zo gegaan als met vele hymnboeken, dat alleen sommige hymns nog worden gezongen in onze tijd. Van de 280 van Newton zijn overgebleven:

"Amazing Grace! how sweet the sound" — PSHCRC 380  
 "Glorious things of Thee are spoken" — PSHCRC 402  
 "How sweet the name of Jesus sounds" — PSHCRC 384  
 "May the grace of Christ our Saviour" — PSHCRC 487  
 "Safely through another week" — PSHCRC 320

### Gezang voor slaven

Van deze gezangen is "Amazing Grace" de duidelijkste weergave van Newton's life. Deze hymn bestond oorspronkelijk uit zes coupletten, en droeg als naam: "Faith's Review and Expectation" ('t Geloof kijkt achterom en vooruit) en was gebaseerd op 1 Kronieken 17:16,17:

De melodie van "Amazing Grace" is een heel oude Amerikaanse volksmelodie, gezongen op de plantages. Het heette toen: Loving lambs. In het zuiden van Amerika vindt men deze hymn in bijna alle hymnboeken. Door prof. Osbeck wordt 1831 genoemd als het jaar waarin "Amazing Grace" voor de eerste maal gepubliceerd werd.

N.B.: Het is opmerkelijk dat in het jaar 1807 toen Newton stierf het Britse Parlement de Slavernij afschafte in heel het Britse rijk.

## Belangrijke Bekendmaking

# De Huur Bewoning Beschermings-Wet

**O**p 10 juli werd door de Provincie van Ontario de Huur Bewoning Beschermingswet geldig verklaard.

Deze nieuwe wetgeving heeft tot doel de aanwezige voorraad van betaalbare huurwoningen in stand te houden. Voor het volgende werd een herziene procedure voorgeschreven:

- Verandering van huurbewoning tot condominium.
- Verandering van huurbewoning tot een ander gebruik.
- Verandering van huurbewoning tot een coöperatieve onderneming.
- Verkoop van een aandeel of interesse in een co-op.
- Afbraak van huurwoningen.
- Vernieuwing van huurwoningen.
- Splitsing van bestaande huurwoningen.

Indien deze nieuwe regelingen betrekking op u mochten hebben kunt u voor verdere inlichtingen deze bon invullen en sturen naar:

Ministry of Housing, 4th floor, 777 Bay St., Toronto, Ontario M5G 2E5

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Postal Code \_\_\_\_\_



Ministry of Housing  
 Ontario Hon. Alvin Curling, Minister

### God moves in a mysterious way

1. God gaat zijn ongekende gang vol donk're majesteit, die in de zee zijn voetstap plant en op de wolken rijdt.
2. Uit grondeloze diepten put Hij licht, en vreugd'uit pijn. Hij voert volmaakt zijn plannen uit, Zijn wil is soeverein.
3. Geliefden Gods, schept nieuwe moed, de wolken die gij vreest, zijn zwaar van regen, overvloed van zegen die geneest.
4. Zoudt gij verstaan, waar Hij u leidt? Vertrouw Hem waar Hij gaat. Zijn duistere voorzienigheid Verhult zijn mild gelaat.
5. Wat Hij bedoelt dat rijpt tot zin, wordt klaar van uur tot uur. De knop is bitter, is begin, de bloem wordt licht en puur.
6. Hoe blind vanuit zichzelf is het menselijk gezicht. Godzelf vertaalt de duisternis in eind'lijk eeuwig licht.

William Cowper (1731-1800)  
 Liedboek voor de Kerken, nr. 447  
 Vertaling J.W. Schulte Nordholt, geb. 1920  
 Melodie uit Scottish Psalter 1635  
 Playford's Psalms 1677

### Sometimes a light surprises

1. Soms groet een licht van vreugde de Christen als hij zingt: de Heer is't die met vleugels van liefde hem omringt. Loopt alles ons ook tegen Hij zal ons 't goede doen, Hij geeft na donk're regen een mild en klaar seizoen
2. Goddank, wij overdenken 't geheim van onze Heer, het heil dat Hij wil schenken, dat nieuw is altijd weer. Bevrijd van onze zorgen begroeten wij de dag en vrezen niet de morgen, wat hij ook brengen mag.
3. Hij die met heerlijkheden de leliën bekleedt, zal ook zijn kind'ren kleden, Hij kent ons lief en leed. Geen schepsel wordt vergeten, Hij houdt het al in stand, die vogels geeft te eten, Hij voedt ons uit zijn hand.
4. Al zal geen wijnstok dragen, geen vijgeboom zijn vrucht, al ligt het veld te klagen onder een lege lucht. God doet zijn hand toch open, zijn lof krijgt stem in mij. Daar ik op Hem mag hopen, ben ik alleen maar blij.

William Cowper (1731-1800)  
 Vertaling J.W. Schulte Nordholt, geb. 1920  
 Melodie uit Wales.  
 Liedboek voor de Kerken nr. 448

### Feel God's hand on your work.

It's satisfying to know God is working through you in your job. And you don't have to be a pastor or bible teacher to experience it. Interchristo can help you find a job in a Christian organization where God best uses your professional skills. Contact Interchristo for current openings coast-to-coast and around the world. CALL TOLL FREE: (800) 426-1342. AK, HI, WA, CANADA: (206) 546-7330.



## CODEL

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# Persoverzicht

Carl D. Tuyl



**E**r was brand in één van Ottawa's elektrische centrales. Als gevolg zat de hele hoofdstad twee dagen zonder stroom en kon veel werk geen doorgang vinden. Cynische mensen zeiden dat alles normaal was maar dat is niet waar natuurlijk. Om maar eens een voorbeeld te geven: alle koffiemachines in alle ministeries waren buiten werking. Zoiets kun je toch niet normaal noemen nietwaar!

**D**e provinciale kabinetsvoorzitters waren in Edmonton voor besprekingen. Zoveel hoofden, zoveel zinnen. Quebec's Bourassa mag het dan wat gemoedelijker zeggen dan zijn voorganger, maar zijn eisen ten opzichte van de grondwet zijn niet veel matiger dan die van Renee Levesque. Quebec blijft het veto-recht

voor veranderingen in de grondwet eisen. Het wordt wel niet zo gezegd maar daar komt het toch op neer. Met betrekking tot de gangbare tariefonderhandelingen met Amerika zijn vooral Ontario's Peterson en Manitoba's Pawley felle tegenstanders. De heren waren nogal in een militante stemming over U.S. invoerbeperkingen en Alberta's Getty, de gastheer van de konferentie, vertolkte de provinciale verontwaardiging. Het nieuwste lid van de club was premier VanderZalm van British Columbia, die al een paar dagen nadat hij ingezworen was, vragen moest beantwoorden over zijn aandelen in een te bouwen pretpark. Zover zijn vier ministers van het kabinet dat

VanderZalm beërfde, afgetreden. Nou niet bepaald een glorieus begin. In verband met eerdere reactionaire en ergerlijke uitspraken van British Columbia's huidige premier moeten we maar denken aan dat oude spreekwoord dat zegt dat de soep niet zo heet gegeten wordt als het opgediend was.

**D**e Stevens' zaak vraagt nog steeds ruimte op de voorpagina's. Een bankdirecteur onthulde dat bij aanvraag van een banklening het beroep van Minister van de Kroon toch wel een aanbeveling was. Had u nooit gedacht hè? U dacht misschien dat een lening voor de schoenmaker op de hoek net zoveel kans had. We hebben nu geleerd dat ministers er beter voor staan bij

bankdirecteuren. Een mens is nooit te oud om te leren.

**E**n hier is een eervolle vermelding voor boeren in New Brunswick die hooi inzamelden voor de door droogte geteisterde gebieden in Amerika. En onder de rubriek "De wonderen zijn de wereld nog niet uit" is hier een verbijsterend bericht: de Engelse posterij maakte in 1985 \$300 miljoen winst. Misschien kunnen sommige directeuren van Canada Post stage gaan lopen in Londen.

**D**e muur in Berlijn was vijf-en-twintig jaar oud van de week. Er zijn nog altijd mensen die illusies hebben over het communisme. Die moesten eens een tijdje bij die muur gaan staan, en vooral bij de kruisen die aangeven waar mensen doodgeschoten werden in hun pogingen om het werkersparadijs te onvluchten. Mocht dat niet helpen dan raad ik nog een meer probaat middel aan: ga eens een kijkje nemen achter het IJzeren Gordijn, en drie kwartier in de rij staan voor een litertje zure melk.

**I**n Zuid Afrika is men druk bezig manieren te verzinnen om de komende embargo's te omzeilen. Uw Granny Smith appels komen eendaags van Zwitserland of zo.

**V**akantie in Holland wordt duurder. Of de dollar gaat omlaag of de gulden gaat omhoog. Het resultaat is 't zelfde; de bezoeker zal iets dieper in de beurs moeten tasten. Het is nog niet zo erg als in Japan waar een briefje van vijf dollar net genoeg is voor een bakkie troost. De oplossing is natuurlijk lekker thuis blijven bij moeder de vrouw. Ondergetekende gaat voor een goeie week naar Fenelon Falls waar ik een koffie kan drinken voor een kwartje met het tweede bakkie gratis.

**E**n de volgende week kunt u rekenen op vermelding van het voorpagina-artikel van de Fenelon Falls Gazette, alsmede een beetje hevig visserslatijn.

Rev. Carl Tuyl is predikant van de CRC in Kingston, Ontario.

## Het is een treurige wereld



"De Blijve Werelt" na de brand

**Stan de Jong**  
LUNTEREN, Nederland — Op 11 juli verwoestte een hevige brand het hoofdgebouw van het welbekende vakantieoord "Be Blijve Werelt," eigendom van de Gereformeerde Kerken in Nederland. Ongeveer 210 gasten,

waaronder een groep mindervalide personen, ontvluchtten de felle brand en werden ondergebracht in een plaatselijke jeugdherberg en andere gebouwen.

De ontvangsthal, de keukens en de grote conferentiehhal werden in de as gelegd. De schade, die door de verzekering gedekt wordt, wordt geschat op ruim een miljoen gulden.

Als direct gevolg van de brand waren 225 mensen, die gehoopt hadden hun vakantie in "De Blijve Werelt" op 12 juli te beginnen, gedupeerd. Het Algemeen diakonaal bureau van de Gereformeerde Kerken organiseert elk jaar wekelijkse vakanties voor mensen die door privé- of familie-omstandigheden niet in de gelegenheid zijn om op vakantie te gaan.

De belangrijkste bron van inkomsten van dit recreatieoord is het verhuur voor conferenties die er elk jaar plaatsvinden (o.a. de Synode van de Geref. Kerken). Door

middel van deze inkomsten kunnen de vakantieweken gefinancierd worden.

De heer H. J. Verburg, woordvoerder van het Algemeen diakonaal bureau, zei dat het een trieste taak was om al de vakantiegangers af te bellen. Andere groepen worden verwacht later in het seizoen en de heer Verburg vermeldt dat alles in het werk zal worden gesteld om te proberen deze gasten in de overgebleven gebouwen onder te brengen.

**Volgende week:  
Stan de Jong  
bekijkt  
Amsterdam 1986.**

### Vertrouwen

*Jong is het gelaat  
waarop nog staat  
iets liefs te lezen.*

*Maar in de ogen  
daar is reeds leugen  
en twijfel gerezen.*

*En in hun harten  
daar zijn al smarten  
en gloeit reeds haat.*

*Maar tevens is er  
en groeit gewisser  
het goede zaad.*

**Lini R. Grol,  
Fonthill, Ontario**

## Let's Play Chess

P. Layer

### GAMBITS

A gambit is an opening combination which involves the intentional sacrifice of a piece, usually a pawn, to obtain immediate positional advantage which must then lead to a greater material advantage or mate to be successful. The success of a gambit is by no means secured. An example of a successful game follows.

White: Nievergeld Black: Hess

1957

(Caro-Kan Defense)

1. P-K4, P-QB3;  
2. P-Q4, P-Q4;  
3. N-QB3, PxP;  
4. P-B3!?, P-K4;

Opening theory suggests P-K4 is good. It gives Black the opportunity to develop quickly. The gambit is not used very often.

5. B-K3, PxQP;  
6. BxP, PxP, finally cashing in  
7. NxP, B-KN5;  
8. B-B4, N-Q2;  
9. 0-0, BxN;  
10. QxB, KN-B3;  
11. N-K4, B-K2;  
12. QR-Q1, Q-B2;  
13. N-N5, 0-0;  
14. Q-QN3, N-N5;

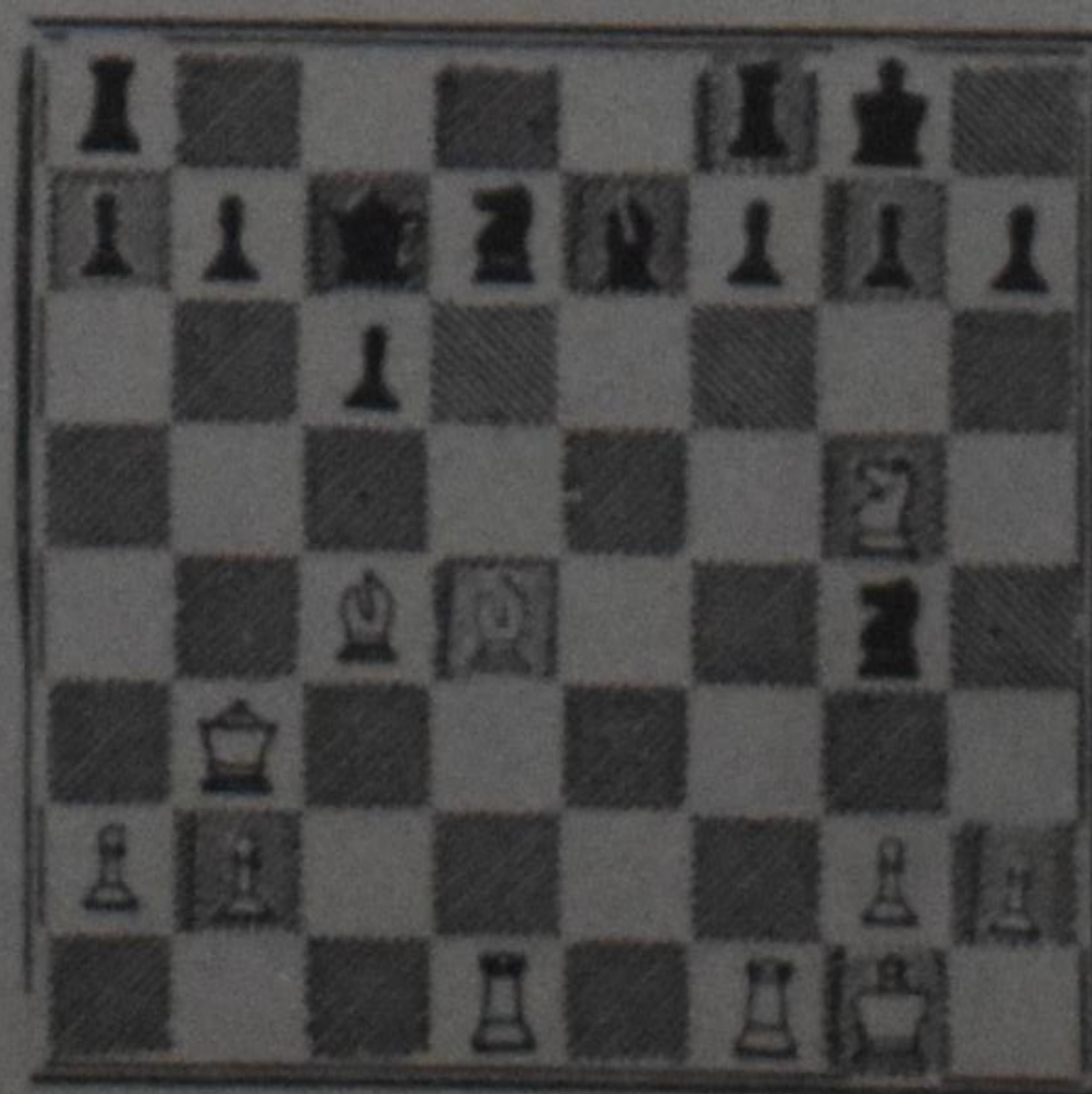
All of a sudden, Black does not have enough defenders handy. All of Whites pieces are aiming at the poor Black King!

15. BxBP ch., K-R1;  
16. BxP ch., KxB;  
17. N-K6 ch. and Wins

White obtained control of the centre and used it to launch an attack on the King's position for the cost of a pawn.

Position after 14, ... N-N5

13



12



## Books

### Catechisms

## Meant to be lived, not just read

*Living the Heidelberg*, by Allen Verhey. Grand Rapids, Mich.: CRC Publications, 1986. \$7.95 U.S. (\$10.20 Can.). Reviewed by George Van Arragon, St. Catharines, Ontario.

This little book was written to help, encourage and stimulate us to reflect, discuss and pray about our social responsibilities in the light of our confession of the *Heidelberg Catechism*, says the author.

The *Heidelberg*, like the Bible, observes Verhey, is a document that is meant not merely to be read, but to be lived. Although it is a sixteenth-century document it remains relevant today. This book prods us to reflect upon some of the urgent, complex, ethical, political, economic and social concerns of our day. It explores how our confession of the Catechism may help us to shape our attitudes on these concerns. We all know that our faith is meant to be practised and Verhey challenges us to do just that.

### The Heidelberg and the twentieth century

Many of the social-ethical issues that face us today were unknown and unimaginable in the sixteenth century.

It did not have to cope with such complex problems as legalized abortion, euthanasia, *in vitro* fertilization or genetic engineering for example. Nor did they have to contend with the spectre of nuclear or chemical warfare, an escalating arms race, international terrorism, the ecological crisis or even the pervasive and often pernicious impact of technology on all areas of our contemporary life.

Verhey brings the Catechism to bear on these and other pressing social-ethical issues. "... to genuinely hear and understand the catechism, we must be prepared to have it address our social consciences

and our social situation. We must allow it, along with the Scriptures, to form and inform a social conscience in the churches."

### Sin

"The second Lord's Day of the Heidelberg Catechism sets side by side human sin and the law of love. God requires us to love, but we have a natural tendency to hate."

Verhey notes our responsibility for the reality of sin, "Wars and rumours of war, little children whose lives are crippled — or ended — by hunger and oppression, broken homes and broken dreams, the bitterness of injustice of racism, and countless other evils make our life together eloquent testimony to the fall ... we sinned. And we are responsible for the corruption of our nature and of our life together."

"To live in the catechism, acknowledging the fact of sin will mean that we seek justice."

"No structure of justice is perfect" says Verhey as he takes a cue from Reinhold Niebuhr here. The latter had recognized that only biblical justice can curb egoism in a sinful world, but that, to be effective, it must be combined with a discriminating love that sees the reality and seriousness of sin.

Verhey says that we need "concrete love in a world of selfishness." He relates this to both family and race relations as well as to the problem of world hunger.

### Salvation

We are responsible for our sin, but Jesus Christ is responsible for our deliverance, observes Verhey.

"True to the gospel, the catechism proclaims that deliverance is not (and cannot be) our achievement. It is a gift of "sheer grace" (Q. and A. 21); it is the justification of the unjust."

This salvation however means that we have a "response-ability" to God and for His world. Verhey relates this to our responsibility in race relations and evangelism.

### The Apostles' Creed

Our confession of God as creator and provider should first of all call forth praise for His good gifts. But next it should impel us to be good stewards over God's creation, responsibly using science and technology as we care for God's world.

In the context of his discussion of Jesus Christ as Saviour and Lord, Verhey evaluates various liberation movements.

Whether they are "black liberation, gray liberation, women's liberation, Third World liberation or gay liberation," they must all be evaluated in the light of Christ. Verhey is both positive and sympathetic towards these aspirations of various liberation movements, but simultaneously is also critical of them when they become an end in themselves.

"We know that complete liberation is found only in Jesus Christ." ... Idolatrous liberation movements must be firmly opposed, nor will they ever achieve genuine liberation, says Verhey.

"The church must be ready to respond critically as well as supportively to the liberation movements of our world." This means listening attentively and trying to understand them sympathetically, he concludes.

Next Verhey deals with the work of the Holy Spirit, the meaning of the sacraments and discipline. Finally he shares his vision of the church which

besides being a community of "worship, praise, therapy and education" also ought to be and is "a community of moral discourse," in which members collectively struggle with the social-ethical implications of the gospel and seek to apply them in their lives.

### Gratitude

In his treatment of the decalogue, Verhey is refreshing, sensitive and balanced. His discussion of abortion in connection with the sixth commandment is particularly worthwhile and thoughtful.

Of the Lord's Prayer he says, "Nowhere is the Heidelberg's reputation for devotional quality more deserved: each answer is itself a beautiful short prayer."

"Honesty in prayer has social implications." He ends by including seven "prayers for a social awakening."

### Christian social-ethics

This is a compassionate and very readable book. You come away from it with the conviction that you cannot remain aloof and remote from the social-ethical concerns that swirl about you in the twentieth century.

My criticism of this book would be that contemporary social-ethical issues seem somewhat arbitrarily tacked-on or artificially appended to various parts of the catechism at times. The discussion of financial investment policy at Lord's Day One is an example. Admittedly many people find some comfort in economic security and a good standard of living. But a discussion of financial investment policy could be tacked on anywhere to

the catechism. Why here?

The social-ethical implications of Christ's and our three-fold office were not sufficiently developed by Verhey. The prophets and Jesus did *more* than protest against injustice. They called for repentance and a return to God. They proclaimed God's judgment upon sin and announced God's forgiveness to the repentant. They proclaimed the coming Kingdom of God.

Likewise our priesthood implies not merely that we offer ourselves as living sacrifices to our neighbours as Verhey emphasizes, but that we also offer our bodies as living sacrifices acceptable to God which Verhey does not emphasize here. It's a matter of where the nuance is put. But it's important!

While I found Verhey's discussion of the church as "a community of moral discourse" provocative, I do not feel that this is the key moment or main import of what it means to be church. I grant that it is an aspect perhaps — even a necessary aspect — of what the church could be.

This book will help us to come to terms with (or at least, help us to think about and perhaps to begin to respond Christianly to) the difficult social-ethical concerns that so perplex us today.

It is not the last word, but is a challenge to the whole church to become meaningfully involved in the arena of life in a world full of sin and ambiguity. We may not hibernate under a bushel, but need to let the light of the gospel shine right there where the action is.

### Church history

## Readable, reliable history

*The Story of the Church by A.M. Renwick and A.M. Harman*. Grand Rapids, Mich.: Eerdmans, 1986. 267 pp., paperback, \$8.95 U.S. Reviewed by George Van Arragon, St. Catharines, Ontario.

This second and enlarged edition of A.M. Renwick's popular classic is particularly

welcome.

Renwick was the late church historian for the Free Church of Scotland who taught at the Free Church College in Edinburgh.

Professor A.M. Harman has updated the 1958 edition by adding four chapters. He traces the various currents and trends and historical circumstances that have shaped the church

since the turn of the century.

He concludes, "Ultimately ... the future of the church depends not on men but on God. It is His church, and He has promised in the Scriptures that He will never forsake it (Psalm 94:14) but will be with His people until the consummation of this present age. (Matthew 28:20) For Christians the task remains of being lights in the world, and seeking, under the blessing of the Holy Spirit, to bring others into obedience to the claims of Jesus Christ."

This is a readable and reliable church history.

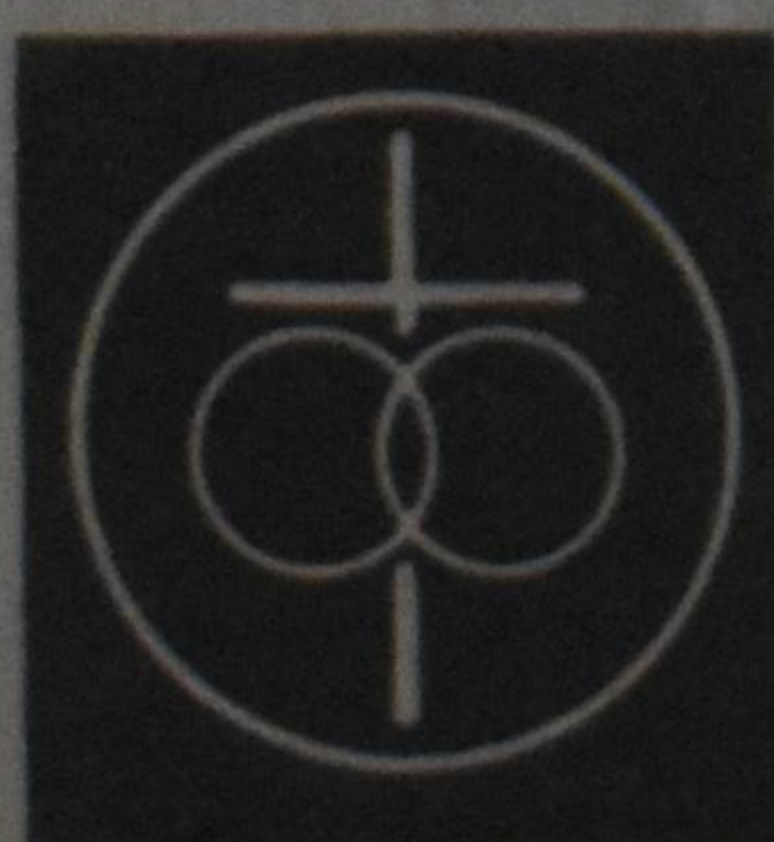
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